A WEEK OF Soliloquies AND PRAYERS.

With a PREPARATION for the *Holy Communion.*

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LONDON

Printed for *H. Moſeley* at the Princes Arms in S. *Pauls* Church-yard. 1657.

BIBLIOTHECA BODLEIANA

TO THE
Right Honourable
ELIZABETH
Counteſſe of
CORKE.

MADAM,

GOD hath ſent mee lately a viſitation enough to humble me, and make me

keep my Chamber, not to diſable me (I praiſe him for it) in any faculty of my body or minde. Which therefore I eſteemed my ſelf obliged to imploy to the beſt ſervice of God and your Ladiſhip, ſince I am called to that honour in your noble Houſe to diſcharge thoſe two ſervices in one. And I have endeavoured that my retirement ſhould make ſome amends for the diſcontinuance of mine attendance. Whilſt your Ladiſhip expreſt ſo much charity and tender

der care for my recovery, I ſpent ſome thoughts upon a care proper to my place, to give to your devotion what help lieth in me, that when you pray you may ever meet God, whom many times wee miſſe when we go about to ſeek him by prayer.

Truly we ought to obſerve with our beſt care what may be the reaſon why ſo often either wee finde no return of our prayers, or finde a return of diſpleaſure inſtead of comfort. As for the perverſe and hard-hearted, who yes

take upon them to pray, the blinde man healed by Christ saith, John 9.31. That God heareth not sinners, and hee saith right, for he means impenitent sinners.

But what have I to do with them that are without, speaking now to your godly soul endewed with Gods fear and love? Why then are the prayers of them that love and fear God so little effectual many times? The main cause is the wandring of their thoughts when they are about that holy duty.

For

For it is no wonder that God granteth not what we ask when we think not what we ask. And it were a wonder if that Holiest of Holies, being spoken to without attention, did not resent so great a contempt which we would not use to our inferiours. Since then the wandring of our thoughts is the cause of that great evil, what is the cause of that wandering? Indeed the prime cause is the incapacity of our low carnal nature to comprehend the infinite God; who being invisi-

ble and immaterial doth not help the minde with any image proportionate to the ſenſe and imagination; without which it is very hard for the underſtanding to fix his thoughts. And that defect in our nature is made worſe by this defect in our duty, that we make our addreſſes to God having not conſidered before what we are going about, what God is, and what we are.

And as the beſt things may be of ill uſe, the ſaying of prayers by heart ſo neceſſary to many people,

ple, as uncapable to frame prayers, yet without an especial good heed will give more license to the wandering of our thoughts: For words setled in the memory by long custome will come to our tongues end before they enter into our mind; and such is mans weaknesse that things most ordinary are least heeded.

For a help against these inconveniencies, I have here set down models of prayers for every day of the week, and two for the Lords day. And before every prayer I

have

have set a Soliloquie guided by a text of Scripture. That diversity of prayers may help to stay your attention, and more yet, the Soliloquies that ensue them.

For because we use to fall on our knees with our mindes full of the businesses and companies from which we come, it will be a wise course to take time to meditate a little, and recollect our thoughts before we begin to pray. And because many times we are no more fit to speak to ourselves of God then to

God,

God, your Ladiſhip ſhall find here Soliloquies read, made.

For the ſeveral dayes I have choſen different ſubjects, and ſuch as contain in this ſmal number the whole duty of the Chriſtian, and laid them in the order that I thought fitteſt to ſet a conſcience in a good frame. For otherwiſe I intend not to tie devotion to certain dayes; the prayer for Munday being alike good for Tueſday.

To theſe prayers your Ladiſhip may adde ac-

cor-

cording as your neceſſity or diſcretion ſhall ſuggeſt. Which that you might freely do, I made them not overlong, ſo that one Soliloquie with the prayer will not hold you above a quarter of an hour.

I know your Ladiſhip uſeth other good helps, to your own more particular aſpirations to heaven. And I preſume not hereby to make you decline any form or devout cuſtome where you have found edification. But by uſing theſe ſometimes the other will become new

to

to your Ladiſhip, and variety will make them more acceptable and profitable.

One counſel I humbly crave leave to urge upon your godlineſſe, that you never ſet your ſelf to pray without ſome foregoing meditation, either of your owne good thoughts, or anothers made ready to your hand. To which end, I have in the end of this Week of Devotions added a preparatory Soliloquie for any kinde of prayer. For there being ſuch an immenſe diſtance be-

betweene God in heaven and man upon earth, it is almost impossible for him that prayeth, to fix his minde newly come from worldly businesses upon his Father which is in heaven, except hee make before a Bridge of meditation betweene these so distant shores.

Here also your Ladiship shall finde a preparation for the holy Communion, although you want not the labours of others that have worthily meditated upon this subject, whose good example ought not to slacken

en the diligence of other Divines, but encourage their industry. And the more this duty is oppos'd or neglected by others, the more it concernes us to attend it with devotion and diligence.

Though there be better helps abroad for the practise of piety, these may bee more effectual with your Ladiship, because they are your domestical goods, and productions of your charitable care of my health, which provoked my endeavours to take this care for the health of your soul.

Yet

Yet by theſe helps of devotion I do not ſo much intend to eaſe your meditation of a labour, as to ſtir up towards theſe ſacred duties the rare abilities of your brave mind, bleſt with a gracious diſpoſition to godlineſs and good works. Of which I could ſay much, but that it is not the duty of my place to praiſe it, but to labour to encreaſe it.

For that end I humbly preſent theſe Meditations as Handmaids to your Ladiſhips devotion, beſeeching God to aſſiſt them with his vertue from

from above, that you may be ſtrengthned with might by his Spirit in the inner man, growing every day from grace to grace, and finally from grace to glory. I reſt

Madam

Your Ladiſhips

From your Houſe at Yoghall, Febr. 20. 1653.

Moſt dutiful and and moſt affectionate Servant,

P. Du Moulin.

READER,

I Intended not to publiſh this ſmal thing in this Learned and Curious Age. But ſeriouſly I was ſo weary of giving Copies, and ſo afraid to ſee this printed upon ſome negligent tranſcript, that in the end I give way to the

the counſel of many good ſoules, who repreſented to me that theſe Meditations, being of their nature of general uſe, ought not to be confined to private benefit.

A WEEKE of Soliloquies and Prayers.

For MUNDAY.

Psal. xxxviii. *ver.* v.

For mine iniquities are gone over my head, as an heavy burden, they are too heavy for me.

Soliloquy

THe life of a faithful ſoul is a journey to God. And I praiſe his mercy, that

I feel within me a ſincere deſire to be a traveller in that journey. For I know that to draw near unto God is my good, and to draw back from him is certain perdition.

But when *I* endeavour to riſe up to God, *I* feel a heavie burden of the fleſh lying upon the wings of my devotion, that keepeth it down. Then the number of my ſins fills me with ſhame, and the high juſtice and holineſs of God ſtrikes me with terrour. For if the *Seraphins* cover their faces

faces with their wings before him as not holy enough to behold that holiest of holies, how can *I* appear before him with my weak unclean nature? how can the stuble stand before that consuming fire?

I see then that to rise up to God, the first round of the ladder is humilitie. I see that if I will be acquitted I must condemn my self, and that my judge will not pronounce me guiltless till I plead guiltie.

Woe is me! I have to much cause for it. When I consider what

I have received of God, and what I have repayed him. He hath created me after his image, and I have disfigured it by sin. He hath made me for his glorie, and I have sought mine own. He hath shone upon me with the light of his truth, and I have not walked in his light.

He hath bought me with the precious bloud of his beloved son, and I did not deliver to him that, which he bought at so dear a rate. My body and my soul belong to him by right of

of creation, redemption, and preſervation; and I did not worthily glorifie him in my body, and in my ſpirit which are his. How many graces have I received of his liberality. And what account can I give him of the uſe I put them to? What thanks did I give him for ſupplying my wants, and helping me out of my dangers? How many times inſtead of thanks, when he defended me I offended him, and he while I offended him defended me, as if his goodneſs and mine un-

thankfulneſs had bin ſtriving for maſterie?

Salomon tells me that *to puniſh the juſt it is not good. Nor to ſtrike Princes for equitie.* Yet it is the uſage that I have offered to my God. I have ſtricken at the juſt one and the juſtice it ſelf, by grieving his good ſpirit. And that juſt one is my Prince. And it is for his equitie and forbearance that I abuſed him, for had he ſunck me into hell when I was wilfully ſinking into ſin; had he not continued unto me life

ſtrength

ſtrength and plentie, I could not have imployed his benefits to offend my benefactor as I have done. *Pro.* 27. 26.

How ſlackly, how overly have I performed the duties of his ſervice! what gadding of my thoughts in my prayers! What coldneſs in my devotion! What neglect of good works! Have I heard his word with attention! Have I meditated on it with affection! Have I kept it with ſinceritie! And when God toucht me with

his good Spirit, did I readily receive and entertain his good motions! Did I open to him every time that he knockt, and said to me as to the *Spouse, open to me my sister my love!* Did I not rather despise the riches of his goodness and forbearance and long suffering, not knowing, or (which is worse) not minding that the goodness of God leadeth me to repentance! How slowly do *I* stir to raise my thoughts to God, and how quick are my motions towards the world!

world! How easily am I intangled with unbeleeving cares and fears, and lulled with the deceitfulnes of wordly hopes? Poor soul that aspirest to heaven thy country, what a strange aire dost thou live in? where the world engrosseth all the time, and one cannot think of God but by stealth, what a fleshly prison art thou confined in, where Piety is languishing and sin is lively? Where nature helpeth her captivitie and feareth her libertie? O wretched soul

that I am, who ſhall deliver me from the body of this death! *Cant.* 5. 2. *Rom.* 7. 24.

PRAYER.

O Great God, whoſe majeſtie is infinite, the holineſs perfect, theeyes all ſeeing, and the juſtice formidable. I am caſt down with ſhame and confuſion of face, when I think how pure thou art and how impure I am; herein the more guiltie becauſe thou haſt created me after thine image, and endowed

dowed me with thy holy knowledge, honouring me so much as to acknowledge me for one of thy children in thy son Jesus Christ; which high grace ought to have made me studious to become like my Father which is in heaven. Thou hast given me holy lawes, thou hast compassed me about with loving kindnes and tender mercies, thou hast comforted my soule with thy saving promises; but I have transgressed thy lawes, abused thy tender mercies, and turned

the

the comfort of thy saving promises into an occasion of carnal securitie. I have bin active for the world and slow in thy service, I have sought mine own things more then the things of the Lord Jesus: this deceitful world hath many times stolen my love which to thee only is due. And the subjects thou hast given me to love and glorifie thee, I have misapplied to the contrary, being with-drawn from thee by thy benefits which should have drawn me to thee with cords

cords of humanitie. I have cumbred my minde with diffident cares, and fears offensive to thy love and providence, whereas I should have caſt all my cares upon thee for thou careſt for me: how many faults of preſumption, how many faults of errour, how many ſecret faults do I daily commit before thee the holy one, and the juſt that hateſt iniquitie and juſtifieſt not the wicked! And how far am I from that holineſs requiſite in words, in thoughts, in actions and more

more in affections to walk in thy presence! O great and holy God, that seest all, that judgest all, and searchest the hearts and reins! I have sinned what shall I do to thee thou preserver of men? O Lord that hatest not the work of thy hands, what doest thou expect of me a sinful creature, but that I humble and condemn my self before thy justice, and then by a faith working by love appeal from thy justice to thy mercie? O Father of mercies, though I am a great sinner

ſinner, yet am I in a condition to preſent unto thee an acceptable ſacrifice, ſince the ſacrifices of God are a broken ſpirit, a broken and a contrite heart O God thou wilt not deſpiſe. Our hearts are never whole before thee till they be broken, and they can not be broken until thou break them thy ſelf by thy good ſpirit, with the wholſome bruiſe of repentance. Our hearts are hard till thy ſelf make them ſoft; and our lips cloſe in matter of confeſſing our ſines, and thy

thy praiſes untill thou open them. Here is then Lord the beginning of my hope; yea of my confidence, while I am ſitting in the aſhes and tears of my contrition. For this contrition is the work of thy grace in me, ſeeing that in me aiddeth no good; and my ſerious diſpleaſure to have offended thee, and my deſire to return unto thee is the action of thy ſpirit drawing me to make me run after thee. *Iob.* 7. 20. *Pſal.* 51. 17.

O Lord *there is forgiveneſs with thee that thou*

thou maiest be feared. If we were not sinners, in vain had thy beloved Son come into the world; and the grievousnes of my sins provoketh the greatnes of thy mercie. The greatest sins are covered with the merit of my Saviour Jesus, as the tops of the highest hills were covered with the waters of the flood. *Psal.* 130.

O my God whom I have so much offended, I will not adde unto my other sins that of incredulitie: I will imbrace thy holy promises that

that *whoſoever beleeveth in Jeſus Chriſt ſhall not periſh but have everlaſting life*, yea that *he that beleeveth on him though he were dead yet ſhall he live*. Lord I beleeve help thou my unbelief; make me to hear joy and gladneſs that the bones which thou haſte broken may rejoyce. Hide thy face from my ſins and blot out all mine iniquities. Reſtore unto me joy of thy Salvation and uphold me with thy free ſpirit. *Joh.* 3. 16. *Pſal.* 51.

Truly I have ſin in my

my bosome which is a worse death then the natural. But there by thy grace I haye also the sparks of faith which is the life of the soul. O increase them thou holy and good spirit. And since the righteous shall live by faith, O God give me a faith that may frame in me the life of righteousnes, and endow me with righteousnes that I may live by faith. *Create in me a clean heart O God and renew a right spirit within me.* Lord Jesu who being made guiltie for me

haſt taken away the guilt of my ſin be pleaſed alſo to take away the iniquitie of the ſame. For that which is moſt terrible to me in my ſin is not the terrour of thy judgements, it is ſin it ſelf. It is ſin that frights me with its uglineſs, that confounds me with its enormitie, that breaks my back with its weight. *Mine iniquities are gone over my head as an heavie burden, they are too heavie for me.* O great deliverer of the captive and the oppreſſed, thou that

that ſayeſt *come unto me all yee that are wearie and heavie laden and I will eaſe you*, I, come to thee wearie and heavie laden with the weight of my ſins. Eaſe me O my Saviour according to thy good promiſes, free me from the yoke of iniquitie and ſo ſtrengthen me with thy free ſpirit that I may lay aſide every weight and the ſin that doth ſo eaſily be-ſet me, and that I may run with patience the race that is ſet before me, looking unto the Lord Jeſu the author and

and finisher of my faith. To whom with thy father and thy good spirit be glory for ever Amen.

Psal. 51. *Mat.* 11. 28.

For

For TUESDAY.

Rom. v. Verse 1.

Therefore being justified by faith we have peace with God through our Lord Jesus Christ.

Soliloquie

WHich way soever I look upon the world whether I consider the extent of all his regions, or the variety of events, or the multiplicitie of conditions of men, or the succession of years since the first sin till now; I find in all times and places the lamentable

mentable effects of the diſſention between God and man. In man I ſee a general and opiniatre Apoſtacie from his maker, his thoughts are far from God, his affections are deboiſhed from his love, his actions are oppoſite to his commandements. Yea, he goeth about to perſwade himſelf that God is but a Chimera invented by Princes to keep the ſubject in awe. *The fool hath ſaid in his heart there is no God.* For though he cannot ſay ſo much in his underſtanding that convinceth

vinceth him of the contrary, yet he entertaineth it in his heart, because he wisheth it were so; there being nothing more terrible to a fellon then to think on his Judge. Out of that enmitie against God proceed all the wicked deeds that are committed in the world, those heaps of iniquitie that strike heaven with their height, and make the earth groan under their weight. I see on the other side how God justly irritated sheweth forth by his judgements

the quarrel he hath against man, making the Summer to ſcorch him, the winter to chil him, his ground to be barren, his ayre to be Peſtiferous, the ſtorms to beat him, the ſea to wrack him, vermin to conſume him, wilde beaſts to tear him, hurts and ſickneſſes, to torment his body, care and remorſe to torture his ſoule, and the world to be puniſht by his own wickedneſs; for what elſe are robberies by ſea and land, violences of war and oppreſſions of law, but

puniſhments

punishments that men inflict one upon another for rebelling against God? And yet that which is seen of Gods judgements is nothing to that which is not seen, the torments of conscience and that lake of fire and brimston prepared for Gods enemies, where their worm dieth not, and the fire is not quenched, where there is wailing and gnashing of teeth, where the torment hath no end, because the enmitie with God hath none. *Psal.* 14. 1.

And when from a-

bout me I turn mine eyes within me there I finde to my great grief a remnant of that carnal minde which is enmitie againſt God; *the fleſh luſteth againſt the ſpirit and the ſpirit againſt the fleſh, and theſe are contrary the one to the other ſo that I cannot do the things that I would.* And I cannot but impute all my croſſes, and all mine infirmities of body, and troubles of minde, to that old quarrel that God hath againſt ſin. But I ſuffer nothing but what is common to the children

children of God that have peace with him through Jesus Christ our Lord. For while the indignation of God is spread over the perverse world, and the children of God themselves are not exempt of it in this world, because they are not yet altogether exempt of perverseness; Yet among these remnants of sin, and in the midst of the wages of sin which are death and affliction, the peace of God which passeth all understanding keepeth their hearts and

mindes through Jesus Christ. *Phil.* 4. 7. And they feel within a holy perswasion that their peace is made with God. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth Salvation, that saith unto Sion thy God reigneth?* *Esa.* 52. 4. O acceptable news to me that am conceived in iniquitie, and by nature a child of wrath even as others, that God speaketh to my heart and there

there crieth *that my iniquitie is pardoned, that I have received of the Lords hand double for all my sins* ! Yea, though my many sins were a hundred times more numerous, God my judge hath received double satisfaction for them, so precious is the merit of my Saviour, so effectual is the vertue of his death which he suffered for me. That great peace is offered to all, but received by few. Christ came unto his own and his own received him not, but as many as

received him to them gave he power to become the sons of God even to them that beleeve on his name. I bless his grace I am one of them that have received him, and he dwelling in my heart through faith, which himself hath given me, assureth me that of an enemie by nature I am become one of his children. *He that dwelleth in the high and holy place, with him also that is of an humble and contrite* spirit, *Isa.* 57. 15. is pleased to make his dwelling within me by his

his gracious presence, and there to set his throne of peace, whereby he stilleth the storm of my perplexities, cares, and fears, of that fear especially that makes one for fear of death to be all his life subject unto bondage. *Heb.* 2. 15. By the grace of my God I fear not death eternal, for my Saviour hath swallowed it in victorie. I fear not the temporal, for that great Saviour hath sanctified it, and changed its nature by his death, making it from a gate of Hell,

that it was, the gate of heaven to them that beleeve on him.

From this ſtate of grace and peace I look as from a ſafe harbour upon the tempeſts that are raiſed abroad, by the turbulent perverſitie of men deſtitute of the grace of God; who alſo juſtly powreth upon them the vials of his wrath. Great empires are ſhaking, Monarchies are hurled down. Men teare one another with wars and lawſuits, and mine intereſſes are not free from the toſſing of the

the general. But among that tumult I injoy within the peace of my God; and my heart is a sanctuarie where God dwells with me and I with him. If he send me afflictions it is onely to multiplie his comforts, and shew his marvelous loving kindness by saving me by his right hand. *Psa.* 17. 7. He hath delivered me from eternal pains, and sanctifieth the temporal for my good. He makes his rod like that of *Aaron* to bring me both fruits and flowers. I am assured

red that all that he sends me is good, since it comes from the hand of my God and Father, and that finally he will make me victorious, triumphing of all the enmitie of Satan, the world, and the flesh; and receive me into his great eternal peace, clad with the righteousnes of my Saviour. For being justified by faith I have peace with God through Jesus Christ my Lord.

PRAYER

PRAYER

ALmightie God and merciful father, who teacheſt me by thine Apoſtle that mercie re ioyceth againſt judgement; *Jam.* 2. 13. I praiſe and glorifie thee with all mine affections, that thou makeſt me finde in my conſcience the expoſi, tion of that holy doctrine. For when I conſider the general condemnation of the wicked world, living in natural enmitie againſt thee, and that my ſelf being born in that

that condemnation, nevertheleſs it pleaſeth thee to ſpeak peace to my ſoul, and ſeal in my heart the remiſſion of my ſins by a lively faith, I am rapt up with an holy admiration, and deeply toucht with humilitie, joy, gratefulneſs, and love, looking with bowed head and fixt eyes into the depths of thy mercy.

O what depth of mercie that thou great God of infinite Majeſtie and power haſt given thine own ſon to redeem our enemies!

That

That thine eternal ſon hath taken my fleſh to give me thy ſpirit, that he hath ſuffered death to give me life, that he hath born the weight of thy wrath to give me thy peace. That whereas I was by nature a child of wrath I am adopted now into the rights of thy children! Father of mercies O that I might know thy mercie enough to love thee enough! O *God* of my Lord Jeſus Chriſt the father of glory. *Give me the ſpirit of wiſdom and Revelation in the knowledge*

knowledge of him. The eyes of my understanding being inlightened that I may know what is the hope of thy calling, and what the riches of the glorie of thine inheritance in the Saints, and what is the exceeding greatneſs of thy power towards us who beleeve according to the working of thy mightie power which thou haſt wrought in Chriſt. Ephe. 1. 17. O Chriſt the great and only mediator of my peace with thy father, how ſhall I ever ſufficiently comprehend the excellencie of thy love and the greatneſs

greatneſs of thy benefits! I am naturally defiled with iniquitie, but thou haſt waſht me in thy blood. My ſins are a heavie burden, but thou haſt born them upon thine own ſhoulders. I am guiltie before the judicial throne of thy father, but I am acquitted by thine interceſſion. I am unrighteous, but thou haſt covered me with thy merit. Nay, Father, I am no more unrighteous before thy juſtice, I am righteous by the righteouſneſs of thy ſon.

O

O father of my Lord Jeſus Chriſt, thou ſeeſt no more iniquitie in me, for thou ſeeſt nothing about me but the obedience of thy ſon wherein I am inwrapt all about by faith. I appear now before thee all righteous, holy and blameleſs, ſince it pleaſeth thee to look upon me through the merit of thy righteous ſon. *Who ſhall lay any thing to my charge* ſince *Chriſt juſtifieth me? Rom.* 8. 33. And how canſt thou condemn me if the righteouſneſs of thy ſon be upon me? My God I

am

am ſo far from expect-ing condemnation for my ſins, that I expect recompence for the righteouſneſs of thy ſon, now mine own. And no leſs recompence I expect then the kingdome of heaven, for no recompence is too great for the merit of Ieſus Chriſt which is mine.

That harveſt, by thy grace, is ſure to me; but it is yet in the blade. Yet I feel the eare ſhooting forth within me by thy peace which paſſeth all under-ſtanding, whereby I am made

made certain that thou art my father, that Jesus Christ is my Saviour, that thy Kingdom is mine inheritance.

But because sin liveth still in me, and the flesh is stubborn, the world setting upon me, now with seductions now with open hostilitie, aad Satans continual work is to trouble the peace of thy children by casting new guilt upon their conscience, I beseech thee, O great Prince of peace, to come thy self, and take in thy hands the reignes of mine affecti-

ons,

ons, keeping them in obedience under the empire of thy ſpirit; That being ever ruled by him I never break peace with thee by any rebellion. That being juſtified by faith I be ſanctified by the ſame. That my peace being made with thee by the merit of my Saviour I hate ſin which is the diſcord and hoſtilitie againſt thee, bringing trouble to the conſcience, and ſetting the ſoul at variance with her ſelf. Let righteouſneſs and peace kiſs each other in my ſoul.

Pſal.

Pſal. 85. Let thy peace in my heart bring forth that right uſe declared by thy word, that thou wilt ſpeak peace unto thy people and to thy Saints, that they may turn no more unto folie. *Pſal.* 85. 8. Do this, O God of peace, for the love of thy ſon our peace-maker. To whom with thee and thy holy ſpirit that ſealeth thy peace in our hearts, be glorie for evermore. Amen

For

For WEDNESDAY.

Rom. 6. ver. 21. 22.

What fruit had ye then in thoſe things whereof you are now aſhamed, for the end of thoſe things is death.

But now being made free from ſin and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

Soliloquy

HOw imperfect is the condition of the faithful ſoul in this world! After I have left

left ſin by repentance, and lift up my heart to God by faith, I muſt yet look back upon ſin with ſorrow. For though I leave it, it will not leave me; I have condemned it, but I have not yet crucified it. I ſhake it, but I cannot make it ungraſp.

Yet, bleſſed be God, it hath not that rule over me, which it had before: for Chriſt who hath freed me from Hell, hath now begun that freedome in me by cutting off many bonds of ſin, that factor

ctor of hell which layeth us asleep, and then binds us to deliver us up to the Devil. The sins that tempted my desire, now move mine indignation, and affright me more with their uglines then ever they allured me with their smiles.

And as all things help together for good unto them that love God, the remembrance of my sin teacheth me to hate it. For what fruit did I reap but shame by sinning? And yet that is the best that comes out of it.

For it is far worſe when by ſin we loſe ſhame and get impudence and hardneſs.

What a ſhame is it to me to have ſubjected this beam of the *God*-head, mine intelligent ſoul, to things far under me, to have captivated the ſpirit under the fleſh, and (as far as lay in me,) *God* under the world? What a ſhame to have ventured the loſs of my birth-right for a poor Meſs, & more reſpected the favour or d sfavour of men then o *God*, whoſe all-ſeeing eyes do alwayes look

look upon me and into me? Yet it is no more shameful then true that I have offended my God that created me after his image, redeemed me by the blood of his son, sealed me by his spirit, and preserved me by his providence.

And what had become of me if God justly angrie had given me over to the pride of life, and the charming vanitie of this wicked world? For the end of those things is death. That vanitie is a Syren which drawes us on with smiles and fair

words to cast us headlong. It is a smooth stream which carrieth them that float upon it into a gulf of perdition. It is a captivitie ending in death like that of rebels overcome in battel, which are put to the sword. And this is the fruit of the bondage of sin.

Whereas being made free from sin and become servants of *God* we have our fruit unto holinesse, and the end everlasting life. *God* by his great mercie hath freed me from Hell altogether, and already from

from sin in part; but I shall lose the last and best part of that freedome, and the first also in the end, if I turn my libertie into licentiousnes. For Christ hath not freed me from the bondage of Satan that I should have no master, *but being made free from sin I am become a servant of righteousnes. Rom. 6. 17.*

In Countries where slaves are sold, who ever bought a servant to have no service from him? And shall not God who is as wise as he is merciful get ser-

vice from thoſe whom he hath bought by the blood of his ſon and freed by his Spirit? Good reaſon he ſhould. I am the Lords freed ſervant, and therefore his ſervant becauſe I am freed by him, for therefore he freed me that I might ſerve him. As on the other ſide I am free becauſe I am his ſervant, for in his ſervice lieth the ſoveraign libertie of the creature; and he truly reigneth, and he only, that ſubjecteth himſelf wholy to God, for then he is maſter at home, commanding

manding his desires and affections in Gods right. Whereas he that subjecteth not himself to him is the servant of sin, and liveth miserable under his unruly passions, as in a distracted common wealth torn between many pettie tyrants.

Come then, my soul, let us labour to perfect that freedome which God hath already wrought in us by his good spirit. Let us break what remains in us of the bonds of sin, which tie us still too fast to the world and

the flesh. Let us *stand fast in the libertie wherewith Christ hath made us free, and let us not be intangled again with the yoak of bondage. Gal.* 5. 1. O what goodly fruit, what blessed end is brought forth by this spiritual freedome! The *fruit thereof is unto holiness, and the end everlasting life.* First, the fruit of holiness, then the end everlasting life, a divine and inviolable order. I must not hope to have for the end everlasting life, unless I yeeld before the fruit of holi-

ness.

nes. And with good reason holiness is called a fruit, since it feeds our faith, which is our spiritual life. If I be holie, I reap all the fruit of my holiness. And what greater fruit can a faithful soul conceive then to please him that loved her so much? God in his goodness will take care to give me eternal life; but the care that I must take is, that I may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge

of God. *Col.* 1. 10. But for that I must humbly crave his help.

PRAYER.

MY Saviour Jesus, who hast loved me and washed me from my sins in thy blood, and hast presented me arrayed and deckt with thy pretious merit unto God thy Father: the more thy grace is admirable towards me, the more am I ashamed and grieved, that any thing displeasing unto thee should remain yet within me. The remembrance

membrance of my sins past is displeasing unto me, and much more the sense of the present. I have a deep sorrow that I have offended thee, but more that I offend thee still. O when shall the full deliverance come when all the bonds of sin shall be cut off, when there will be no more cloud between heaven and me that stop the passage of prayer, and no more weight that keep the spirit from rising to thee?

O Lord Jesu who hast pluckt me out of the jawes

jawes of Hell by thy victorie over death, be pleased to compleat thy conquest in my soul. For *I* shall not account my self fully redeemed till *I* be rescued from the power of sin; and that is the principal end of thy comming, that is the principal effect of thine obedience. *I* learn of thine Angel fore-runner and fore-teller of thy birth, that thou beareſt the name of Jesus, *because thou saveſt thy people from their sins. Mat.* 1. 21. *There is with thee plentious redemption, and thou*

shalt

shall redeem Israel from all his iniquities. Psal. 130. 7. Lord it is that plenteous redemption that my soul longeth for; *I* cannot be contented with less, then to be redeemed from all mine iniquities. *I* cannot conceive neither Salvation nor libertie without it.

Therefore will I call upon thee to be freed from sin, I will my self labour for it with all mine endeavour. And the freedome which it hath pleased thee to begin within me, kindleth my desire and provoketh

voketh my diligence to bring it to perfection. Yea, Lord I will say after thy servant David, *I will walk at liberty, for I seek thy precepts, Psal.* 119 45. being assured that I shall finde in thy service perfect freedome. O what freedome; yea, what empire shall my soul possess, when she shall be altogether subjected to thy good spirit, who in recompence will subject this rebellious flesh unto the more spiritual part of the soul, this flesh which so often raiseth, even in faithful

ful hearts, a partie against God; and sets on the passions to shake off the majistracy of pietie and reason.

O Son of God *who makest us free and then wee are free indeed. Joh.* 8. 36. I desire not to be free to make libertie a covering of maliciousnes, or to turn thy grace into wantonnes. I desire but to change one service for another, the service to sin for the service to righteousnes, I desire to be free that I may be thy servant; yea, that I may serve thee with

full

full liberty, freely bestowing all the powers and faculties of my soul upon thy service, and making my heart a burnt offering, *a living Sacrifice, holie acceptable unto thee, which is my reasonable service.*

O God and father of my Lord Jesus Christ, thou hast sanctified me in some measure by thy Spirit, because thou hadst before redeemed me by thy Son; but I long for the perfect stature: all is not well with me till *I* have the full measure. And how far *I* am yet from

from it, it grieves me to think on. *But this one thing I do, forgetting those things which are behinde, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesu. Phil.* 3. 13. O Lord if *I* have the grace sincerely to press towards the mark, *I* cannot miss the prize of thy high calling. *Give* me but the grace to press towards the mark, and *I* leave to thy goodness the care of bestowing the prize upon

on me. Let thy Sabbath be my delights, thy word my food, thy will my rule, thy commandements my buſineſs, and thy promiſes my incouragement. *I* long more to be ſanctified then to be glorified; and *I* long to be glorious that *I* may be holie. But it is of thee, O Lord, that *I* muſt expect both: *draw me, O Lord, and I ſhall run after thee.* Cant. 1. 4. *Turn me and I ſhall be turned.* Jer. 3. 19. *Teach me to do thy will for thou art my God.*

Pſal.

Psal. 143. 10. *Work in me both to will and to do according to thy good pleasure.* Phil. 2. 13. For thy Sons sake, and by thy Spirit, and perfect my holiness for thy glorie. Amen.

For

For THURSDAY.

Pſal. 116. Verſe 12.

What ſhall I render unto the Lord for all his benefits towards me?

Soliloquy.

IT is the querulous and ungrateful humour of man to keep an exact reckoning of his afflictions, moſt of which are but imaginarie, and to murmur againſt *God*, but to forget his benefits, and take no notice of them, no not when he fills him-

himself with them. Although there is none so afflicted upon earth, but hath more reason to thank God then to complain, though he had nothing but life and the way open for repentance.

To praise *God* for his graces is the highest dutie of the Christian, and together his highest felicitie. *It* is the everlasting imployment of glorious soules in heaven to praise *God* for his salvation, crying with a loud voice, *Salvation belongs to our God which sitteth upon the*

the Throne and to the Lamb. To which the armies of Angels answer, *Amen, blessing and glorie and wisdome and thanksgiving and honour and power and might be unto our God for ever and ever. Amen.*

Let us now, my soul, joyne with that consort of heavenly praises. Let us anticipate the date of our felicitie, singing our part already in the musique of Angels. And what have *I* else to render unto *God* for his benefits, but to employ for his praise the gift he made

made to me of a ſoul capable and deſirous to know him, to love him, and to praiſe him?

But when *I* come to think on that numerous univerſalitie of all *Gods* benefits upon me, *I* feel my meditation ſwallowed up in a bottomleſs gulf. Nature, providence, and grace call me all three together to admiration and thankfulneſs.

Nature as the neareſt preſents me to my ſelf, and ſhewing me my body made with ſuch divine art aud ſymmetrie,

teacheth

teacheth me to say with David, *I will praise the Lord for I am wonderfully made. Psal.* 139. 14. In that bodie God hath lodged a soul stamped with his own image, endowed with reason, and inabled with intellectual faculties. To comprehend what I owe to God for my bodie only, I should value every piece one by one, and think what I would refuse to part with them. What would I take for one of my arms? Not Millions. What for an eye? Not a whole world.

world. What then for both? What for health and life? I must account that I possess as much treasure as I would refuse, rather then be deprived of every one, and of any one of these natural goods; and upon that account I must estimate my obligation, and the greatness of my debt to my great benefactor.

How much then do I owe unto God for my soul, which is the breath and the living image of God, in comparison of which this bodie which we so

much value is of no value. To understand my obligation to God for my soul I should know her nature and her work. That knowledge is too wonderful for me. But as darkness teacheth us to value the light. I learn to admire the value of a soul in her right sense, when I see one out of it, a man become a beast. It strikes me with horrour, and makes me exclaim, how much am I indebted to God, for giving and preserving unto me a reasonable soul?

And

And when from within I look without, what a numberleſs multitude of benefits of God are crowding about me! the earth that bears me, the aire which I breath, the heaven that ſhines upon me, the plentie of nature that feeds me, her varietie that delights me, the ſeveral creatures that ſerve me. What readineſs, what utilitie, what dutiful attendance of ſo many good things which God made for me!

And all theſe goods of nature are managed

by his providence for my uſe. To providence I owe the goodneſs of my Father, the tenderneſs of my mother, that loving care whereby I was brought up from the cradle, ſupported in the infirmitie of mine infancie, and conducted in the ſimplicitie of my youth. To the provident care of my heavenly Father I owe the ſucking, next after my nurſes milk, of the principles of pietie and honeſtie, which to me ſince have been preſervatives againſt thoſe miſchiefes which

which I have ſeen others run into for want of good breeding. When I ſee ſo many perſons disfigured with ſickneſs, their limbs broken, their bodie ſpoiled by ſad accidents; others groaning under the laſh of ill renown, perhaps wrongfully, ſome miſerable out of want, ſome out of plentie, ſome oppreſt by wicked neighbours, ſome by their own melancholy, *I* cannot but think my ſelf well uſed, notwithſtanding all the infirmities within and

difficulties without, which I must wrestle with. And I must exalt the bountie of God, who so carefully preserveth my person, my peace, and my reputation.

What private helps did God send me in the publick ruines! What wayes did he open to me where there was no way! How graciously, how miraculously did he make Manna fall before me when bread failed, and wrought for me a subsistence out of the hardest natures and businesses, as it were

were fetching water out of the rock! How loving are his very chastenings, denying me the things that I desired, to give me better then I desired; and sending me the things that I feared, to make them occasions of blessings!

I should never have done numbring the benefits of his providence; but here his grace interrupteth the reckoning ascribing to her self all the blessings both of providence and nature. For it is out of that love before all

times in his beloved ſon, that he feedeth me and furniſheth me with all the goods of nature, and aſſigneth his Angels for my keepers which carry me in their hands.

But what are all theſe great benefits but ſmall productions of the ineſtimable treaſures of that grace whereby I enter upon all the rights of Gods children? Oh that I could once apprehend what a high grace it is to have God for my father, Chriſt for my brother, his kingdome

for

for mine inheritance; yea, God himself for my portion for ever? How gracious is his redemption! How free is his pardon! How precious is his loving kindeneſs! What fulneſs of joy is at his right hand! What eternal pleaſures in the contemplation of his face! And in that expectation, how comfortable is the preſence of his good ſpirit in my heart, giving me eares to hear his word, and a ſincere deſire to keep it, ſtrengthening me in my troubles, raiſing

me in my falls, wounding my ſoul with contrition for my ſins, and then healing it with faith in his promiſes! O pretious gueſt! O bleſſed company! O Paradiſe upon earth! O beginning of the kingdome of heaven! Bleſs the Lord, O my ſoul, and all that is within me bleſs his holie name. Bleſs the Lord, O my ſoul, and forget not all his benefits. *Pſal.* 103. 1.

Prayer.

PRAYER.

MOst merciful Father when I compare mine indignitie with the greatneſs of thy benefits, I feel in my heart a compound of humble repentance and heartie thankfulneſs. For what am I by nature but a child of wrath, conceived in iniquitie, which original corruption I have ſince increaſed with innumerable actual tranſgreſſions? And yet, Lord, where ſin abounded thy grace hath abounded much more, and

and thine infinite love hath prevented me when I was thine enemie. Lord who am I, that thou great maker and Soveraign of heaven and earth, posseſt with infinite glorie, and dwelling in a light not to be approacht unto, wouldeſt grace me ſo much as to make me one of thy children, and inrich me with the inheritance of thy kingdome? That thou wouldeſt give me thy beloved ſon for the price of my redemption, which I may preſent unto thee by faith? That

That thou wouldeſt give me thy good ſpirit to ſeal my adoption, and work my regeneration, and ſay to my ſoul, ſoul, I am thy Salvation.

With what wonders of mercy was that Salvation purchaſed for me? Thine only ſon in whom thou art well pleaſed muſt put on an infirm fleſh like unto mine, to make me like unto him by his good ſpirit. He muſt make himſelf a ſervant to make me free. He muſt ſuffer death to give me life. He muſt

crie

crie, *my God my God why haſt thou forſaken me*, to bring me back to my God whom I had forſaken. He muſt overcome death to intitle me to his victorie. He muſt aſcend into heaven, and there ſit at the right hand of his Father, that I might be *bleſt with all ſpiritual bleſſings in heavenly places in Chriſt. Ephe.* 1. 3.

O Father of mercies, the great, the good, the wonderful, be pleaſed to adde to theſe thy mercies one more, even the thankfulneſs of

of my heart, answerable, as far as mans capacitie can reach, to the greatnes of the obligation. O that thou wouldest *grant me according to the riches of thy glorie to be strengthened with might by thy spirit in the inner man. That Christ may dwell in my heart by faith, that I being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that I may be filled with*

all

all the fulneſs of God. Ephe. 3. 16.

Moſt gracious God I expect from the riches of thy glorie to be filled in heaven with all thy fulneſs, by the bleſſed contemplation of thy face. But even in this preſent weak condition of mine, be pleaſed to powre into me ſome drops of that fulneſs, enough to fill this ſmall frail veſſel with thy love, and a feeling reſentment of thy bountie. And as all things about me ſpeak to me of thy love, ſo let all things help me

to

to be thankful, and to acknowledge and love him that loved me so much in Jesus Christ.

'Tis true, Lord, that even thine enemies enjoy out of thy bountie the light and heat of the Sun, and the fertilitie of the earth, and in thee live and move and have their being. But I enjoy all these benefits with a better title and relish in the very bread which I eate, and in the aire which I breath, thine eternal love in thy beloved son. For since thou hast elected me in him,

him, and redeemed me by him, it is by him also and for his sake, that thou preservest my bodie and soul which he hath redeemed, and makest me to injoy the promises of the life that now is, and of that which is to come. 1 *Tim.* 4. 8.

What shall I render unto thee Lord for all thy benefits towards me? With what fatherly care hast thou fed preserved, and defended me? What help of thy providence didst thou make me finde in the whole course

course of my life? With what vigilance and wisdome hast thou made me a way through a thousand dangers that be set me? With what compassion hast thou held me up when I was falling, and guided me when I went astray.? How graciously hast thou moved me to repentance by thy word, by thy spirit, by thy gifts, by thy rods, sometimes pulling me with fear as plucking me out of the fire, sometimes drawing me with love by temporal comforts, and by the

the ſweetneſs of thy promiſes? How quick and powerful are the comforts of thy ſpirit, aſſuring me of thy reconciliation with me, and giving me a foretaſte of eternal life?

Among thy many bleſſings I reckon it for a mercie, Lord, that thou didſt not leave me without diſcipline, but haſt exerciſed me with thy chaſtenings to awake my faith, warm my zeal, and make me to have recourſe to the ſhelter of that very hand that ſmote me. I praiſe thee

for

for not giving me all my desires in this world, that my heart might be weaned from it. O Soveraign Physician, in thy hand even poisons are remedies; and thou never didst send me affliction but in the end turned into a blessing, by thy wonderful wayes which fetch light out of darkness. Thus Lord, which way soever I look, whether to prosperitie or adversitie, whether to the goods of this world, or those of a better, whether to my desires frustrated,

or

or to thy liberalitie in thy ſon which paſſeth all my deſires, I finde my ſelf in all things obliged to glorifie thee.

What then ſhall I render unto thee for ſo many benefits? Lord I have nothing but thine. Then all that is thine I will render unto thee. I will conſecrate unto thee this body and ſoul which thou haſt made and redeemed, and ſo carefully preſerved. I will employ mine underſtanding to meditate on thee, my heart to love thee, my mouth to

to praise thee, all my faculties to obey and please thee. And because my goodness extendeth not to thee; I will endeavour to make it extend to the Saints are in the earth, *Psal.* 16. 2. according to the measure of my abilitie; and to feed and cloath my Saviour Jesus in his members, as he hath fed me with the bread of life, and clothed me with the cloak of his righteousnes, besides his care of me for the temporal. My God give me holy resolutions which may

may be attended with holy actions. My God grant that my life may be a continual thanksgiving in affections, in words, and in works. *My soul doth magnifie the Lord and my spirit rejoyceth in God my Saviour, for he hath regarded the lowliness of his servant. Unto him that loved us and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father; to him be glorie and dominion for ever Amen.*

For

For FRIDAY.

1 John 11. Verſ. 15.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Soliloquy.

HOw high is this leſſon, and how unwelcome to the ſenſe of the fleſh! But how beneficial to them that underſtand and practiſe it! God commands me not to hate mankinde, nor to hate the wicked, in which ſignification

the world ſometimes is taken in Scripture. Much leſs doth he command me to hate that great and precious work of his, heaven and earth. It is ſo compleat and handſome and bears ſuch lively characters of the wiſedome, power, and bountie of his Maker, that it is impoſſible to ſee it and not delight in it. For without extending my thoughts upon all the plentie and varietie wherewith God hath inricht this fine nature, for the ſervice of man, who ſees not

not that the great creatour had a purpose to delight him and make him in love with his works, by the singing of birds, the smell and colour of flowers, the pleasantness of prospects, and the glorie of the stars, wherewith the roof of this great palace is adorned?

But there is within this world another world which God forbids me to love, and he is pleased to give me a reason for it, *for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride*

of life, is not of the Father but is of the world. 1 Joh. 2. 16. This world is the world of the Devil, which he hath created within the world of God. For whereas God in the creation set light out of darkness, Satan fetcheth darkness out of light, making the excellent creatures of God his instruments of temptation and inticements to evil.

But how easily do we pass from the world of God to the world of the Devil, how insensibly the admiration of the

the beautie and goodnes of creatures degenerates into the luſt of the fleſh, the luſt of the eyes, and the pride of life! How hard is it to uſe this world and not abuſe it, and ſet juſt limits which we never overpaſs, to that love which it is lawful for us to bear to creatures! Yet as hard as it is, it is neceſſarie. For if we love the world the love of the Father is not in us. There is in every ſoul a maſter-love that ſubjects all other affections to it; that maſter-love is due

to the Father; to give it to the world, and to the Father together we cannot. And there can be no more two masters in a soul then in a kingdome. To love any thing but God and not for his sake is a sacriledge that transports to another what we owe to him alone. And when we love any thing without relation to God, we come shortly to love it above him, for to love both equally we cannot, we love alwayes the one more then the other.

The comparison being

ing infinitely unequal between God and the world, reason with little instruction will be brought to give her verdict for God, and adjudge him the love and possession of the soul. But at the same time the world gets into the soul without leave of reason, finding alwayes the five doores of the senses open to him, and the imagination fit and adequate to his objects. God is not in all the thoughts of the wicked, *Psal.* 10. 4. and hardly settleth in the thoughts

of the best; becauſe of the great diſparity between the nature of that high and pure ſpirit, and our low and impure fleſh. We love the world by nature, and God againſt nature, before his ſpirit hath ſo far inlightned our mindes, and wrought upon our hearts, as to make us apprehend that we ſubſiſt in God, and that to come near him by love is returning to our true being. And our only Soveraign good.

The love of the world being ſo agree-

able

able to my nature, and the love of God so necessary both for my duty and happiness. I wish sometimes that I might love the world for Gods sake, and with a degree of love far inferiour. But alas, my heart is so prone to be deceived by the flatterie of the amiable things of this world, that if I give leave to my heart to love the world for Gods sake, I fear I shall soon come to love it for his own; and by loving it I shall soon come to trust in it, and

repoſe upon it my hope and joyes. So I ſhall finde ere I be aware, that my love, my faith, my hope and my joy are paſt from the Creatour to the creature. And then where am I but in a gulf of miſerie, fear and perpetual unquietneſs? For God leaveth thoſe that leave him, and in their neceſſities turns them over to ſeek deliverance in thoſe things in which they have placed their truſt and affection.

O then how much do I need firmly to lay the

the two hands of love and faith upon my God, leſt I be drawn from him and he from me! What care muſt I take that I ſuffer not the world to pull with God for my heart! Leſt God in his jealouſly give over pulling for a thing of ſo ſmall value; for all he will have or nothing, I cannot ſerve God and Mammon. *Matt.* 6. 24. For love, when it is come to the hight, is a ſervice and a captivitie of the ſoul under the beloved object. I cannot ſerve two maſters, eſpecially

theſe

theſe two ſo different that require ſuch different love and ſervice. To my God then, to him only I muſt dedicate the ſervice of my love; a ſervice which giveth a perfect libertie. Whereas the ſervice to the world is a miſerable ſervitude, keeping the ſoul in a continual ſhaking ſuſpence betwixt fear and hope. That love promiſeth much and performeth little, idolizing a falſe image of good which is of no uſe in the greateſt need. The redemption of a

ſoul

soul is precious, too dear to be purchased with all the goods of the world. *Psal.* 49. 9.

How little satisfaction do all the goods of the world give! How hard are they to get, how troublesome to keep, how easie to lose! And though they should never leave us, yet we must leave them, and go out of the world naked as we came into it.

O how the love we bear unto the world is many times an evil counsellour, swelling the

the heart with pride, inflaming it with evil desires, making the minde run wilde with vanitie, and to comprehend all evils in one, turning us away from God! God then only, by the help of his good spirit, I am resolved to love, and with-draw my affections from the world, considering it in its right use, as made to serve me, not to be served by me. And the chief service that I will put it to will be to serve God.

Prayer

PRAYER.

MY Lord and my God, the only good, and only worthy to be beloved with all the heart and soul; I have seen enough of this world to learn that all is vanitie and vexation of spirit. Wealth is a burden, Honours are golden fetters, pleasures are follies or crimes, the life of the world is a tragedie of a few dayes, and a continual pageant. I have been near enough to that tumultuous noise and lustre without substance

ſubſtance to know that it is not a worthy object of my love, nor a firm ground for my hopes. And inſtead of finding there the comfort of the ſoul and quietneſs of minde, I have found nothing but temptations and ſorrows.

Yet Lord, as it is hard to walk upon the fire and not be burnt, I acknowledge that I have not lived in the world without a taint of his corruption. And I have too much loved the world and the things that are in the world.

world. I was almost in all evil, and should have sunk into it had not thy spirit upheld me, and thy very rods helped me out.

Lord, where shall I begin, either to praise thee for not abandonning me to the temptations of the world or to crave thy pardon for loving it too much? My God, I will do both together, I will praise thee with my humilitie, and acknowledging that in me abideth no good, I will also acknowledge that it is of thy great mercy that

that the love of the world hath not quencht the love of the Father in my heart. O how easily the love of the world creeps into my carnal heart! How prone am I to be abused by the deceitfulnes of riches, whether I possess them or labour for them, or bewail the loss of them! How many times have I been diverted from thy service by domestical cares! How oft have I provoked thee to jealousie by loving those very persons whom thou commandest me

to

to love, and made the most lawful affections for the things of this world to become unlawful by letting them run to excess? There being neither parents nor husband, nor wife nor children, whose love do not become vicious, when to feed it self it with-drawes the love that is due unto thee. Many times, O Lord, I have sought my content without thee, and placed my trust and my joy upon other things then thee.

But, O my God, as thou loved'st me before

fore I loved thee, now be pleased to love me when I am defective in my love to thee. Blot out my sins by thine eternal love in thy son Jesus Christ. And the effect of that love which I chiefly crave at thy hands is, that it may please thee to renew and increase my love to thee, so that I properly love nothing but thee, and all things else which my duty obligeth me to love, only for thy sake, and in a degree subordinate to the love which I owe thee. Let me not

settle

settle mine affections and my hopes upon persons and things, which it is impossible for me to keep, and which must leave me or I them.

Let me be built upon the rock of thy love to me in Jesus Christ, that when the windes blow, and the rain falls, and the floods come, I may stand fast, while the storm shall beat others to ruin who are built upon the quick-sand of this unstayed and deceitful world. Lord, the fashion of this world passeth away,

away, and *I* muſt prepare to remove from this houſe of clay, my frail body. O give me grace before hand to remove my heart from the world and it, and ſettle it upon thee, and mine eternal manſion with thee.

Let me not covet thoſe goods which thou giveſt many times to thine enemies in greater meaſure, which make not the poſſeſſours better, but commonly make them worſe; that ſwell the minde with pride, and together beat it down with

with fears and cares; that give no satisfaction to the minde, and no refuge against thine indignation. But let me be covetous of the true treasures that give a solid content to the soul, and follow the soul to heaven when the bodie dieth. O Lord, inrich my soul with thy love and thy fear; Powre into me the riches of thy grace. Dwell in my heart by faith, for no less wealth then thy self do I ask, and I cannot be satisfied unless thou give thy self unto me. O

my

my God thou art the portion of mine inheritance. Thou art my ſtock and my rent, mine eternal poſſeſſion, and mine only good. *There be many that ſay, who will ſhew us any good?* But I will ſay, *Lord lift thou up the light of thy countenance upon me.* Pſal. 4. 6. Eaſe my minde of all earthly cares, which give a torment to no purpoſe, and give me the grace to ſeek thy kingdome and thy righteouſneſs, being ſure that all things ſhall be added hereunto

unto. And after all gifts, O my God, again, I beseech thee give thy self to me. As I for my part desire to resigne my self wholly to thee as *having nothing in heaven but thee, and there being nothing on earth that I desire besides thee. Lord thou wilt lead me by thy counsel, and afterwards receive me to glory. Amen.*

For SATURDAY.

Matth. 26. Verse 39.

—not as I will but as thou wilt.

Soliloquy.

AS men are prone to transgress the will of Gods commandement, so they are apt to controul the will of his decree, of which our Saviour Jesus speaks here. We measure the actions of Gods providence with the ell of our interest, and of our blinde desire, which is to bring the rule

rule under unruliness, for the will of God is the rule of perfection, but the carnal will of man hath neither rule nor measure. We let our desires loose, and flatter our selves with hopes, before we know whether God will have it, and without preparing our selves to patience if he will not. We grieve to miss what we desired, and to meet with that we feared, because in our projects we had made our reckoning without God: no wonder if we must reckon twice.

Many men if they durſt utter their thoughts when events fall croſs grain to their deſires, would invert the prayer of Chriſt, and ſay, *Not as thou wilt, but as I will.*

The cauſe of this impatience is, that we have no good opinion of God. Fleſh and blood will not be perſwaded that God doth well when he ſends affliction, or that he is wiſe, or that he is good, or that he hath the power to work good out of evil. If the fleſh reſiſteth Gods will when

when God is teaching, she will do it much more when he is striking.

I cannot give a good account to God of my obedience to this command, the hardest of all to keep, that we have no will but his will: and I confess with humilitie that my will did not bow under his as it should have done.

Alas! the wayes of God are not my wayes, and his thoughts are not my thoughts; he doeth good by evil. He advanceth his glo-

ry and our good by means in all likelihood contrary. He afflicteth his children to mend them. He brings them by the crosse to glory. He suffers injustice to tread upon his Church for the execution of his justice, yea, for the setting forth of his mercy in due time. For God preserveth those whom he loveth, even by adversitie, as we are taught by David in this text of profound doctrine, *blessed is the man whom thou chastenest, O Lord, and teachest him*

him out of thy law, that thou mayeſt give him reſt from the dayes of adverſitie until the pit be digged for the wicked. Pſal. 94. 12 That wiſdome is too high and wonderful for a ſoul that liveth in the fleſh: and I hope that God will, rather in compaſſion then anger, look upon the difficultie that my ſoul findes ſometimes to bring my will under his.

To be proficient in that high task, I muſt look to the pattern of all perfection, my Savi-

our Jesus, the author and finisher of my faith. Who being in his greatest agonies bearing the burden of Gods wrath for the sins of the whole world, and sweating out of anguish drops of blood trickling down to the ground, yet even then mastered his most tender and natural affections, and rejected his own will to embrace Gods will. He would suffer, he would die, because it was Gods will.

I will look upon the reason that bowed his will

will to yeeld such a free obedience to such a hard sentence: *now said he, is my soul troubled; and what shall I say? Father, save me from this houre, but for this cause came I unto this houre. Father glorifie thy name. Then came there a voice from heaven saying, I have both glorified it, and I will glorifie it again.* John 12. 27.

This was it that made him disgest the bitter cup of Gods wrath; God therby was glorified. After that consideration he

had no will for preſerving his own life. Come ſhame, torments, the whips, the nails, the croſs, and death in the end; all is welcome if God be glorified.

The ſame reaſon I have to ſubject my will unto Gods will in all my croſſes, whether God denie me what is moſt pleaſing to me, or ſend me what is moſt ſmarting. I muſt be aſſured that God does nothing but for his glorie. And though I ſee it not, he ſeeth it, and that muſt content me. Now if God afflict me

for

for his glorie, how can it be but for my good? For being one of his children, if my heavenly Father be glorified I cannot but be happie: and he shall bring forth my happiness by those wayes which he likes best, according to his fatherly love and his Soveraign wisdom; unto which in silence and humilitie I submit my will, and with confidence and joy commit my self, never to have any will but his.

Prayer.

PRAYER.

MY God and Father who among thy many mercies haſt viſited me with thy rods, which I reckon alſo among thy mercies. I humbly confeſs that I did not make the right uſe of them, and did not bow my will as readily and freely as I ſhould have done under thy holy will. I have deſired certain things too eagerly, before I knew whether my deſires agreed with thy good pleaſure. And I have born with impatience

patience other things which were ſent to me by thy good pleaſure: whereas I ſhould have ſaid after thy ſervant David, *I will be dumb and keep ſilence, becauſe thou haſt done it. Pſal.* 39. 9.

O Lord Jeſu, who in thy greateſt agonies didſt ſay, *Father not my will but thy will be done.* Be pleaſed to extend upon me the merit of that wonderful obedience which thou didſt yeeld to thy father in theſe words. For in that obedience conſiſteth the invaluable price

price of our redemption. O Father of our Lord Jesus Christ, accept that obedience of infinite merit for satisfaction for my sins. Impute it to me as if I had yeelded it in mine own person; and having justified me by his righteousnes, be pleased to reform me upon his example, so that my will be sincerely subjected to thy will as his was. Give me that grace that I may ever finde thy will good, pleasant and perfect, printing this assurance in my heart by a lively faith,

faith, that thou loveſt me more then I love my ſelf; and that as thou art moſt good thou art alſo moſt wiſe, and never ſendeſt afflictions to thy children but to turn them into bleſſings. Since it is the dutie of children to let themſelves be ruled by their parents, frame my heart, O my heavenly father, to an entire and filial ſubmiſſion under thy wiſe and loving providence; ſo that even when I feel the ſmart of thy rods, I receive them with a meek and willing heart,

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acknowleding thy powerful fatherly hand, and saying with Heli, *It is the Lord, let him do what seemeth him good.* 1 Sam. 5, 18. This subduing of nature is a work too hard for me, unless thy good spirit work in me powerfully an impartial renouncing of my self, and a full resignation of all mine affections unto thy holie will.

O God, who commandest them that want wisdome to ask it of thee in faith, with a promise to give it, *Jam.* 1. 9. give me faith to

to ask and to obtain so much wisdom of thee, that when thou sendest me trials unpleasing to my nature, I *behave and quiet my self as a child weaned of his mother*, Psal. 131. 2. taming my passion, yea, and silencing my reason, when thou callest me to bow under thy will. Make me capable of this heavenly doctrine, that when thy will is become our will, thy glorie also is become our glorie, and thy goods our goods, and that we have all that thou hast when we will all that thou

thou wilt. For O Lord thou belongeſt to them that are thine, and the way for us to be thine is to reſigne our ſelves abſolutely to thy will.

When ſhall it be, O Lord, that no will ſhall live within me but thy will, whether it be to obey thy commandements with readineſs, or to undergo thy decrees with patience? And ſince the felicitie of Angels conſiſteth in the union of their wills with thine, I am covetous, O my God, of that Angelical felicitie. I beſeech thee make me con-

conformable to them before I meet with them, at least in this point, that my will be ever thy will, and that I have no interest but thine.

But because this poor soul of mine liveth as yet in the flesh, and the flesh is infirm; I beseech thee, O merciful Father, *let no temptation take me but such as is common to man, for,* O my God *thou art faithful who wilt not suffer me to be tempted above that I am able, but wilt with the temptation also make a-*

way to escape, that I may be able to bear it. 1 Cor. 10. 3. It is my great and serious desire to follow thy will in all things. O send me no trial too hard for my will to follow thine. Never hide thy gracious face from me, and let thy will never be so severe towards me, that I lose the perswasion of thy good will in thy son Jesus Christ.

O God increase my faith. *Let neither death, nor life, nor tribulation, nor distress,* nor temptation, nor persecution *be able to separate me from*

from thy love of thine in Christ Jesus our Lord. Amen. Rom. 8.

For

For the LORDS DAY Morning.

Psal. 31, Verse 23.

O love the Lord all ye his Saints [otherwise] *his beloved.*

WAs there ever a more reasonable desire, that those whom God loveth should love him again? For so many blessings which God sends down in great showres upon them, can they do less then send up to him the Vapours of their holie affections and thanks? Truly

Truly it was by him that love began. *Herein is love, not that we loved him, but that he loved us.* Yea, *we love him, because he first loved us.* 1 Joh. 4 10. And the chiefest effect of his love to me is the grace that he giveth me to love him. O if love requires love, and if benefits demand thankfulness, what love, what thankfulness do I owe to my God in whom I have both my being and well being?

But as the Sun makes us lose the sight of the Stars, there is an effect of

of his love which seems to swallow all the other effects, and by its great light drawes upon itself alone the eyes of the devout soul. And that is the sending of the son of God for our redemption. *For God hath so loved the world, that he sent his only son into the world, that whosoever beleeveth on him should not perish but have everlasting life.* Joh. 3. 16. O unfathomable depth of the love of God! Love stronger then death! death of the son of God that gives us life! Happie

is

he that can dive into that gulf of mercy. Not to finde the bottom, for it hath none, but to loſe himſelf in it with love and admiration. But it is a comfort to me in this temporal condition where reaſon is ſhort-ſighted and cannot reach to the height of the knowledge of God, that it is poſſible for me to love more then I know. And without comprehending his miſteries I may rejoyce in his love. Praiſed be God that I know enough of him to love him,

though I ſhould know no more of him but that he loveth me.

Then that I may perfectly love him, I will take for my pattern the perfect love that he bears to me. He loved me and elected me in Chriſt before the foundation of the world. As his love is eternal, mine muſt be perpetual, and partake of the perpetuity of its object and original. He loved me freely and without hope of profit, for though he fetch glory out of his mercy to me, he could have glory enough

enough without it. And he could fetch glory out of his justice, if he had chosen rather to condemn me. My love to him then must be altogether free; I must not love him with a mercenary love only, for mine own utilitie, but purely and simply, because he is good to me, good in himself, and the prime perfection. And because it is the dutie of the creature to love the Creator, and of the redeemed to love the Redeemer.

He hath loved me

with a singular love, for Christ hath taken as much labour to redeem me as if he had none but me to redeem. It is not by the great, it is in particular and by vertue of a singular election that I am redeemed. And I may say after St. Paul that *God loved me and gave himself for me.* Gal. 2. 20. Besides, his love guideth and tendeth me as carefully in all my wayes, yea in all my steps, as if he had none but me to tend in all the world, I must then for that singular love return

return him a love altogether singular. I must love nothing properly but him, all other things in him and for him, nothing out of him. He loved me so much as to die for me, I must also love him more then my life. He loved me as his Spouse, I must also love him as my husband, but a husband to whom I owe my life and my self; a husband that married me with eternal compassions, when I was by nature his enemie; and marrying me he endowed me

with his own kingdome.

How it grieves me that I have nothing to bring to a husband so great and so good! For what can I bring to him in marriage since he hath given me what I have, and made me what I am? What then? Shall I bring him nothing? Yes truly; I will bring him my heart, I will give him my love. For though I hold from him my heart and the grace to love him, yet it is a gift of mine when I present it to him, because

cauſe I preſent it freely. Be the diſparity never ſo great between the Creator and the creature, I may give him love for love: the eternal God that loveth me, payeth himſelf with the love of his little ſervant.

I will put him as a ſeal upon my heart. Cant. 8. 6. I will keep him faſt and cloſe to my heart, that my heart may take the print of him and never loſe his bleſſed figure. He is ſo good that he defends me even when I offend him, I will be

ſo good as to love him even when he ſtrikes me. He keeps near me when I turn away from him, I muſt keep neer him even when he ſeems to hide his face from me. God patiently expects my repentance, I will patiently epect his deliverance. *He loved his own unto the end*, Joh. 13. 1. *and he ſtayes with them alwayes, unto the end of the world*, Mat. 28. 20. and beyond, even to eternitie. His love to me hath no end, no meaſure, no intermiſſion; O that my heart

heart were towards him as his is towards me! O that I could love him to the end, yea without end, and that the world and the flesh should make no intermission in my love! O that I could raise my love to such a high degree, and there keep, that *many waters could not quench that love, neither could, the floods drown it.* Cant. 8. 7. But to that end I must crave the help of his holy spirit.

PRAYER.

O My God my most gracious Father, who hast loved me from all eternitie, and wilt yet love me to all eternitie, I am too little to comprehend the greatness of thy compassions, and the excellencie of thy promises to me. O Lord how excellent is thy loving kindness! *Psal.* 36. Thou hast not only made me after thy likeness, fed me with thy bountie, and preserved me by thy providence, but thou hast not been

sparing

ſparing of thine own ſon, and thy ſon hath not been ſparing of his own life to redeem me from death, and give me the inheritance of thy kingdome. *O the depth of the riches both of thy wiſdome and mercy!* O incomprehenſible goodneſs! O infinite love! What ſhall I render thee for the ineſtimable treaſures of thy grace? But even this belongs to the infinitie of thy love, that thou acceptest the love of thy little creature in exchange of thine infinite love. Come

then

then, let me love thee, let me bleſs thee, O my God, *who forgiveſt all mine iniquities, who healeſt all my diſeaſes; who redeemeſt my life from deſtruction, who crowneſt me with loving kindneſs and tender mercies, who ſatisfieſt my mouth with good things.* Pſal. 103. 3. O my Saviour Jeſu, who for my ſake hadſt thy hands and feet pierced with nails, and thy ſide launcht with a ſpear, be pleaſed to make a wholſome wound in my breaſt with the point of thy love. For

as

as by thy light we see light, so by thy fervent love to us, we are inflamed with love to thee.

O thou the first beautie, the first goodnes, who only deserves that I make an incense of my affections unto thee with the fire of love; I desire to know thy perfections better, that I may love them better. I desire to love thee with all my heart, and with all mine understanding, and more yet with my heart, because it is more capable to embrace thee then

mine

mine understanding to know thee. Lord how I esteem the celestial glory, because there the soul knowes thee and loves thee perfectly! And how the world and mine own flesh displease me, because they make me incapable to know and love thee as much as I desire! But although I feel my self full of imperfection, *yet the desire of my soul is to thy name O Lord, and to the remembrance of thee. With my soul have I desired thee in the night, yea, with my spirit with*

is my will I seek thee early. Isa. 26. 8. I will seek thee, O Lord, but I have need that thou seek me and finde me, and bring me thy self to thee, and put far from me all things and all desires that make me go astray from thee.

My God, because I love thee, I desire to please thee, and that I may please thee I desire to be like unto thee. O great Bridegroom of my soul when wilt thou make me like unto thee that I may be all handsome, and a fit Bride for thee? When shall

shall I be clad all about, all over, with *the new man which after God is created in righteousness and true holiness*! Ephe. 4. 24. How ambitious am I to be deckt with the precious jewels of faith, charitie, zeal, the *ornament of a meek and quiet spirit which before thee is of great price*, 1 Pet. 3. 4. *and above all with thy love which is the bond of perfectness*, Col. 3. 14. that these Christian vertues be *an ornament of grace unto my head and chaines about my neck*. Pro. 1. 9. Lord

9. Lord thou haſt adorned me with the imputation of thy perfect righteouſneſs, my glorious wedding gown, whereby I do appear before God thy father and mine all righteous and all perfect. *I will greatly rejoyce in the Lord, my ſoul ſhall be joyful in my God, for he hath cloathed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a Bridegroom decketh himſelf with ornament, and as a Bride adorneth herſelf with her jewels.*

Iſa.

Isa. 61. 10.

O Christ who hast already made me fine with the jewels of thy merit, be pleased to adde unto them those of thy spirit, that thy righteousnes serve not only to justifie me, but much more to sanctifie me. For I shall never be a Spouse handsome enough for such a perfect Bridegroom till thy vertues pass unto and into me, and change me into thy likenes by the operation of thy powerfull spirit, the chief effect thereof being a fervent love

love expreſt in a ſerious imitation. O Lord, *thy banner over me is love*, Cant. 2. 4. my wedding livery is love. With that livery I expect to be led by thee into the wedding chamber. O in that expectation let love produce his beſt effect in me, which is to change the perſon loving into the beloved, ſo that I may truly ſay, *I am crucified with Chriſt, nevertheleſs I live, yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh I live the faith of the ſ*

God, who loved me and gave himself for me. Gal. 2. 20. I look for an eternal habitation to live with thee and live by thy life. But it is to long for me to expect till thou bring me into that wedding room. I have a wedding room for thee in my heart, not so well furnisht as I could wish to receive such a great guest, bnt come Lord and bring thy furniture of grace a long with thee. That house cannot want accomodation spirt. is graced by thy thereoce. O Lord *be thou*

thou in me and I in thee, as thou Father art in the Son, and thou Son in the Father, that I also may be one with you, John 17. by the holy Ghost the spirit and bond of love. And to you three persons and one God be glory for evermore. Amen.

For

For the LORDS DAY Evening.

Joh. 14. Verſ. 23.

If a man love me he ſhall keep my word.

HOw ordinary it is to hear Gods word, and how rare to keep it! And how ſimply will men perſwade themſelves that they love God, when they take no care to pleaſe him! They love God as they do their horſes, for their uſe, which is not loving God but themſelves.

He

He that will love God and not keep his word doth as a wife married to a worthy husband, to whom she should say, I will love you for my pleasure and profit, but out of that I will do nothing that you require of me. How near this comparison comes to me whose soul is betrothed to my Saviour Jesus who loved me and gave himself for me, and hath signed the contract of marriage with his own blood? For it is too true that my love to him hath more re-

respected my benefit then my dutie.

I have often protested that I loved him. Now he puts my love to the trial, *If you love me keep my commandements. If a man love me he shall keep my words.* Joh. 14, 15. He will have love from his Sponse (and such is every Christian soul) but it is according to the lawes of matrimony *to love, to cherish, and to obey.* It is the lesson made to that royal Bride, which represents both the Church of the first born which

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are written in heaven, and every good soul. *Forget thine own people and thy fathers house, so shall the King greatly desire thy beautie, for he is thy Lord, and worship thou him.* Psa. 45. 10. That I may consecrate my self to the love of that King and Bridegroom of my soul he will have me to forget my carnal interesses. He greatly desireth and delighteth in that beautie which himself hath given me, his renewed image consisting in his knowledge and love, and faith in his promi-

ſes. But unleſs I wor-ſhip him, humbly bowing and ſubjecting all mine affections unto his word and pleaſure, I have not that beautie which he deſireth and delighteth in, and I deceive my ſelf with a falſe perſwaſion that I love him. For how can I love his perſon without loving his pleaſure? And how can I make a ſeparation between him and his will ſince his will is himſelf?

My ſoul be thou to thy *God* and husband a loving and obedient wife,

wife, let his word be precious to thee, learn it. cherish it, keep it. It is more desirable then gold, and sweeter then hony. *Psal.* 19. 10. It is that heavenly wisdom whose *wayes are wayes of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold on her, and happie is every one that retains her.* Pro. 3. 17.

But what is it to lay hold upon her, it is to profess the truth? What is it to retain her, it is to argue about religion in dispute? Sure

there goes more to the dutie. It is to maintain the excellency of it by practise. *Pure religion and undefiled before God and the father is this, to visit the fatherless and widdowes in their affliction, and to keep himself unspotted from the world.* Jam. 1. 27. The love that God expects of me must be shewed to his commandements, so that I may say with David, *my soul hath kept thy testimonies and I love them exceedingly.* Psal. 119. 167.

That I may love God

as

as I ought, I must love all that he loveth. *He loveth righteousness and judgement*, Psal. 33. 5. I will then give to all their right, beginning by himself, paying the love, the faith, the reverence, and the obedience to him due. Next I will give to my neighbours their right, being sincere in my words, faithful in my promises, just in my conversation, possessing nothing but what is justly mine, accounting the unjust gain to be a loss and a curse. *God despiseth not the sa-*

crifice of a broken and a contrite heart. Pſal. 51. 17. David calls it the ſacrifice of God. I will then endeavour to break my heart with contrition, of which I have but too much cauſe, and make it a fit ſacrifice for him.

I am commanded to *do good and communicate, for with ſuch ſacrifices God is well pleaſed.* Heb. 13. 16. And I am taught that *God loveth a cheerful giver.* 2 Cor 9. 7. I will then chearfully offer unto God thoſe ſacrifices of beneficence which he loveth.

loveth. And ſince I can do no good to my Saviour that does me ſo much good. I will do good to his Diſciples.

God loveth the meek, and it was to them that Chriſt came to preach good tidings. Since he loveth them ſo much, I will love them alſo, *Iſa* 61. 1. and I will endeavour to be meek that he may love me. In theſe and in all things elſe I will endeavour to keep his word, becauſe I love him that gave it me to keep, and becauſe his will is my delight. O

when ſhall that happie day come, when I ſhall perfectly keep Gods word, becauſe I ſhall perfectly love him? When ſhall I live far from thoſe that keep not his word, becauſe they do not love him, and ſeduce or offend or interrupt them that would keep it! When ſhall I live with the life of the Saints and bleſſed, that finde all their pleaſure in loving and ſerving God, and know no difference between their dutie and their delight!

Prayer.

PRAPER.

O God Almightie and all good, when I consider that thou *makest the windes thine Angels, and the flames of fire thy Ministers, and that fire and haile, snow, Vapour, and stormy winde are fulfilling thy word,* Psal. 148. I wonder that things incapable to love thee should inviolably keep thy word, and that no creatures should decline to obey it, but those whom thou hast indowed in their creation with a capacitie to

know and love thee, Lord, what a ſhame is this to me, that I ſhoul be overcome in readineſs of obedience by thoſe creatures that know not their obligation to obey thee! Yet, O my God, that knoweſt all things, thou knoweſt that I love thee, which is more then they do. But it is clear that I love thee not enough ſince I do not obey thee as readily out of love and reaſon as other creatures do without either, out of a meer inſtinct of nature. My God

God I humbly crave thy pardon for that want of obedience, and for my want of love which is the cauſe of it, O Father of mercies cover that ſhortneſs of love with the infinitie of thine. Enter not into judgement with me for being ſo cold to love thee, ſo ſlow to ſerve thee, ſo careleſs to hear and keep thy word. I cannot tell the number of the acts of my diſobedience againſt thy word, nor ſufficiently comprehend the greatneſs of thy *mercy which is in the heavens,*

heavens, and of thy faithfulnes reaching unto the clouds. O Lord since thy heavenly mercie is so great as to promise remission of sins to all that would have their recourse unto thee by the merit and intercession of thy Son, thy faithfulnes also shall be so great as to fulfil thy promise to me thy sinful servant, who now embrace by faith the merit of thy beloved son, and implore the benefit of his gracious intercession.

And that hereafter I may so love thee that I may

may keep thy word, give me grace by the operation of thy ſpirit to learn of that holy word how I may love thee. Let me love thy word with a fervent heart. Let me come to it with a holy appetite, as thy Prophet, *who found thy words and did eat them, and thy word was unto him the joy and rejoycing of his heart.* Jer. 15. 16. Let it be to me *quick & powerful, & ſharper then any two edged ſword.* Heb. 4. 12. Let me ſenſibly finde it *profitable for doctrine, for reproof,*

for

for correction, for instruction in righteousness, till I may be perfect thoroughly furnished unto all good works. 2. Tim. 3. 16. Be pleased to make me diligent in good works, zealous for thy glory, and charitable to my neighbours. Let me *not love them in word, neither in tongue, but in deed and in truth.* Iam. 3, 18. *Let me set mine affections on things above not on things on the earth.* Col. 3. 2. Let not my heart be set upon the world which I must leave, but upon thee my

my permanent poſſeſſion. Let my breaſt be a Sanctuary, where the incenſe of my holy affections aſcend to thee continually, and where thy ſelf be pleaſed to dwell, ſitting between faith and love as it were between the Cherubims. Let thy will ever be my rule, thy fear my guide, thy wiſdom my councellour, and thy promiſes my comfort. *Let the words of my mouth and the meditation of my heart be acceptable in thy ſight O Lord my ſtrength and my redeemer.*

mer. Pſal. 19. 14. *Let me be blameleſs and harmleſs, the child of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom I may ſhine as a light in the world.* Phil. 2. 15.

O Lord open the eyes and turn the hearts of thoſe that love thee not and keep not thy word. Sanctifie them that know thee, and in whoſe hearts thou haſt already kindled ſome ſparks of thy love. Deliver thy Church redeemed with thy blood from hereſies, ſchiſmes, and

and ſcandals. And ſince ſhe is thy Spouſe let her be *preſented unto thee as a chaſt Virgin, having neither ſpot nor wrinkle.* Ephe. 5. 27. And let my ſoul which is alſo thy Spouſe be ſo preſented before thee. Strengthen by thy ſpirit thy children toſſed between perſecutions and temptations, and perfect thy vertue in their weakneſs. Wipe off the foul aſperſions caſt upon thy Goſpel, and let not the ſins of the profeſſours thereof be imputed unto the holy truth which they

profeſs.

profeſs. O let thy truth ſhine as the light and thy righteouſneſs as the noon day. Raiſe again the walls of thy decayed Jeruſalem. O great and jealous God ſtir up thy jealouſie and the bowels of thy mercies: Suffer not for ever thy name to be blaſphemed, and thy redeemed children to be expoſed to the rage of the world and the Devil. God of peace *bruiſe Satan under our feet ſhortly*. Rom. 16. 20. *Lord Jeſu come quickly*, Reve. 22. haſten the fulfilling of thy king-

kingdome. Begin now thy kingdome within us, delivering us from the bondage of ſin, whoſe yoak is a thou, ſand times heavier to them that love thee in truth, then that of all the tyrants and perſecutors. O Lord if we be holy we cannot be miſerable, and if we love thee we cannot be beaten down by the hatred of the world. O let me ever aſpire to thoſe eternal tabernacles where they are in a ſoveraigne happineſs, becauſe they are filled with a ſoveraign love

love of thee. Endue me with vertue to fight the good fight, the remnant of the daies of my vanitie, with a firm expectation that I shall shortly and for ever enjoy thy great peace, and that victorie into which death was swallowed up by our Lord Jesus Christ, to whom with thee and the holie Ghost be glorie for evermore. Amen.

A Prepa-

A PREPARATORY Meditation for all ſorts of Prayers.

Eccleſ. 5. Verſe 2.

Be not raſh with thy mouth, and let not thy heart be haſtie to utter any thing before God, for God is in heaven and thou upon earth, therefore let thy words be few.

HAſtineſs is the mother of confuſion in all things, and in prayer more then in any. Thereby the reproach comes upon us which

which we make to them that pray in an unknown tongue, that they know not what they say. But it is no wonder that we pray so often not thinking what we say, since we commonly begin our prayer without thinking before what we are, who is he that we must speak to, and what we have to say to him.

Many actions of our life have no need to be thought upon but when we take them in hand, by reason of their facilitie, and because the persons and things that we

we have to do with are equal or inferiour to us. Prayer is not in that rank, there being nothing of greater difficultie then to fix our minde (that liveth in the fleſh and perceiveth nothing but by the ſenſes) upon God whom no man hath ſeen at any time, and who is altogether ſpiritual and immaterial. And there being no inequalitie like that between the Creator infinite and moſt holy, and the creature finite and ſinful.

Truly when we conſider

ſider what God is and what we are, that make bold to addreſs our ſelves to him. Wee have great reaſon to think both on him and us before we open our mouth, he is the Lord, the incomprehenſible the moſt holy, the moſt juſt, the father of lights *before whom the very Stars are not pure.* Job. 25. 5. He created heaven and earth with his bare word, and with one word he may bring them to nothing. He governs all, he diſpoſeth of all, the cloſeſt hearts

hearts are open in his sight, and he doth not hold the sinner guiltless. He that in his prayer hath his mind gadding abroad, as he hath no reason to expect of Gods facility, that he give him what he asketh when his mind goes not along with his tongue; So he hath no reason to be free of the feare of his justice, vainely hoping that God will take no notice of that he said, because himselfe did not think of it. Though it were to be wisht for many that in their prayers

God would think no more of them then they think on him.

And if from God in Heaven we turn our eyes upon our selves that are on earth, poor, weak, guilty things in his presence, that cannot subsist one moment without him, O what humility, what reverence, what feare and trembling should seize on us when we approach, we so little, to him that is so great! What pain ought we to take to fix our thoughts upon him, and keep them from their or-

ordinary wanderings! What adoration ought we to render to that magnificent Majesty, that inaccessible light, that Supream Holines, that Soveraign Justice, that infinite bounty! Could the thought of these Attributes of the Godhead enter deep into our minds, and there stay, then a devout respect would stay our attention in our prayers. We should be humble and contrite in the confession of our sins, full of faith in craving pardon through Jesus Christ, fervent

and sincere in praying for our conversion and sanctification, earnest and zealous in praying for the advancement of Gods glory and the good of his Church. Prayers begun with a holy trembling would grow by speaking with God to confidence and familiarity; and would end in joy and comfort! And God would graciously grant our petitions, for *the effectual fervent prayer of a righteous man availeth much. Iam. 5. 16.*

There is a general and per-

perpetual preparation for prayer, which is holines of life, for it is leſſe difficult to elevate our affections unto God in prayer, and fix them upon him, when they have bin trained to that duty in the midſt of temporall buſineſſes. He that alwayes walkes as in the preſence of God, looking to his way that he may pleaſe him in all his converſation, ſhall eaſily find the way to heaven when he ſets himſelfe to pray. For the immediate cauſes of the wandering of our

thoughts and the deboiſh in our affections in our prayers are the next preceding ſinnes. The conſcience, being removed ſome ſteps from God, finds that God hath removed as many ſteps from her, and that there is a barricado made between God and the ſoule, which ſtops the paſſage of prayer to heaven.

There is a particular preparation for the time of prayer, which is to take leiſure to view the ſtate of our conſcience. And if companies or ſports or buſi-

busineſſe or croſſes have cauſed ſome agitation in our mind, we muſt labour to ſettle that emotion, that we may bring a tranquill ſoule to Gods ſervice.

Eſpecially we muſt examin whether we have lately added any thing to the ſcore of our ſinnes, that we may mend it by a new repentance.

God and the world are ſo fare a ſunder, that it is almoſt impoſſible to paſſe from the one to the other ſuddenly: And the mind beſieged with worldly thoughts

and objects, hath need to make a vigorous sallie to raise that Siege, before it can have its way free to God.

We must imitate *Abraham*, who going up to the Mount of Sacrifice left his Servants and his Asse at the foote of the Mountaine. For before we begin our prayer which is our Sacrifice to God, and before we mount up heaven-wards with our thoughts and our hearts, we must leave below all that is servile and brutish in our affections or imaginations,

ons, forbidding the cares of this world, yea the most lawfull, to follow us when the duty of prayer calls us to draw neere God.

Also let us take some time to acknowledge our infinite obligation to Gods bounty, and with what ungratefulnes we have repayed his benefits. Let us think of his Justice which hath terrible judgements ready against sinners. Let us think of his mercy that acquits us, when we present unto him the merit of his beloved

Sonne by Faith. Let us think on the holines of his divine Essence, and the righteousnes of his lawes, which we must resolve to keep carefully, and to crave the assistance of his Spirit to that effect. Let us think on the excellency of his promises, and his Fatherly care of those that love and feare him. Let us think on his glory which above all things we must aske of God.

Having thus our minds full of God and our duty, let us present our selves to him with the

the diſpoſitions of reverence, humility, faith, and zeale. And becauſe God is pure and ſimple, let us uſe ſimplicity, and few words in our prayers. *In the multitude of words there are divers vanities, but fear thou God, ſaith* the Royal Preacher: *Eccl.* 5. Teaching us, that if after that warning of humain frailty, we uſe many words in our prayer, we ſhew want of the fear of God, venturing thus boldly to tell him many vanities among many words.

In long diſcourſes, even

even of things of the world, both the hearer and the ſpeaker will ſlacken their attention, like a bow too long bent. Much more in diſcourſes of divine things, which want the natural and ſenſible helpes for attention.

The Lord that commands us to pray to him be pleaſed to frame in our hearts ſuch prayers as may be acceptable unto him, even for his Sonnes ſake, and by the vertue of his *Spirit helping our infirmities, for we know not what we ſhould pray for*

for as we ought, but the Spirit himselfe makes intercession for us, with groanings which cannot be uttered. Rom. 8. 26. Yea Lord give us the Spirit of supplication. Give us grace to ask what thou commandest, and then we cannot misse to obtain what we demand.

PRE.

PREPARATION for the *Holy Communion*,

1 Cor. 11. ver. 24.

This do in remembrance of me.

Soliloquy.

I Have great reason indeed to remember him that remembred me in his great agonies, and to do what he bids me to do in remembrance of him, since he forgot his own preser-

vation

vation to remember mine. It is too little for me now to consider his authority which obligeth me to do this. I will stay upon his love. In what case was he when he celebrated this Sacrament of his body and blood, and commanded his Disciples (of whom I am one) to do this in remembrance of him?

Alas! it was the last night before his most bitter Passion, and he had then in his soul that horrible agonie which about an hour after made him sweat great

great drops of blood trickling down to the ground. And it was for us his Disciples that he felt that agonie. It was for us that he was going to put his neck under the heavy burden of the Crosse. Of which that we might ever be sensible, he left to us in his last words a perpetual remembrance of the end and of the benefit of his death and of his love to us. He blesseth the bread and the cup, calleth them his body and blood, represents to us under this bread broken the

suffer-

ſufferings of his body; under this wine powred into the cup the ſhedding of his blood; gives us together the ſigne and the thing ſignified, making all faithful communicants as truly partakers of the benefit of his ſufferings, as if they had borne them in their owne perſons; feeds them with that myſtical meat and drink to ſpiritual and eternal life, makes them one body and one ſpirit with their Saviour whom they receive; and graciouſly ſealeth Gods covenant and

and peace with them.

Who can but wonder at the greatneſs of this love and the liberty of this great ſoule, that he would, that he could think of all thoſe things, when he had a moſt cruel death before his eyes, and was hardly breathing under the weight of Gods wrath, as great as the ſins of all men deſerved! But he would ſhew that this was his proper and chiefe buſineſs in the world, and that the motive that made him go to meet death, was to give us his body and

his

his blood for our propitiation before God.

For that great Sonne of God ſeemes to ſpeake thus to us in this farewell and declaration of his laſt will before his death; My friends, I muſt now drink the cup of Gods wrath, but it is that you may drink the cup of ſalvation, and here it is. I drink the bitter, that you may drink the ſweet. The Croſſe brings me death, but it brings you life. I am going to ſhed my blood to ſpare yours. And for a perpetual pledge that it is for you

that

that my body suffereth, and my blood is shed, I enjoin you to celebrate this perpetual remembrance of my death. As oft as you eat this bread and drink this cup, shew ye my death till I come. Every time that you shall see them, let them put you in mind of my body and blood, and of my love stronger thē death, which made me deliver my selfe unto death to worke your peace with God. Take them, and be assured that these outward elements that you eat and drink are not

not more yours then my body and my blood and the whole benefit of my death and obedience. Fare you well, Death calls upon me, Enjoy the fruit of my death and remember me.

I am then invited with the greateſt and holieſt ſolemnity to the table of the Lord, and to himſelfe. And the meate and drink which he gives me is himſelfe. O infinite love! Miraculous vertue, which turnes the death of my Saviour into a feaſt, and his

Adieu

Adieu when he went to dye into an invitation! O for thoughts and affections worthy of such a sublime and peereleſſe love.

As for thoughts, it is in vaine, my ſoule, that thou ſeekeſt them, though thou hadſt the underſtanding of Angels: For they are the depths of Gods love which the Angels deſire to looke into. And the Apoſtle telling us that they deſire it, teacheth us that it is beyond their reach, though they try for it, the ſtrength of their pure cleer-

dearesighted eyes enlightened with Gods light. But it is lawful for our affections to rise higher then the reach of our thoughts. It is lawful for them to love that great Saviour as much as he loveth us, if it were possible. And there we may strive to rise above our strength without offence. O that I could love him more then I can! But since I cannot give him more then my selfe; How gladly would I give my self wholly to him, for his gift to me of his whole precious selfe!

selfe ! It is too little to wish it. I must doe it. Since I am invited to take the bread of life and the cup of salvation, I will go and take them, and taking them give my selfe together unto him that giveth them me.

But whither doe I go ? Let me consider before what I am to take and to give. I am going to take the body and blood of the Sonne of God and his whole selfe. But have I taken this to serious consideration, that he that eateth and drinketh unwor-

unworthily, eateth and drinketh damnation to himselfe ? I am going to present and give my selfe to him. But have I considered what I present him with, and whether I make a good or an evill gift to him ?

Alas who am I that presume to come to the Lords table ? How much have I transgressed his commandements ? How much have I abused his graces ? Have I not bin seduced by the vanities of this world ? Hath not the World stollen away part of my heart

which I owe to God whole and undivided? Did I not more repose myselfe upon temporal helpes then I trusted his wisdome and bounty? What thanks did I returne him for his innumerable blessings of heaven and earth? and did I not make an ill use of his blessings of the earth to turne away my heart and mind from the blessings of heaven? And have I not laboured more for that bread which perisheth, then for that which endureth unto everlasting life? How many

many vaine thoughts distract my attention in my prayers and in the hearing of the word of God? Hath my faith in his holy promises never staggered? Have I bin sensible as I should have bin of the affliction of Gods Church, and the outrage done to his holy name, which is blasphemed, and to his truth which is defamed? Have I bin patient, meek and charitable to my neighbours? And did I apply my selfe freely and cheerfully to the duty of good workes? Did I

beare with humility the afflictions which God sent me, and have I absolutely resigned my will unto his?

O when I think on the evills that I have committed and the duties which I have omitted, one deepe calls to another deepe. And I am lost in the confused number of my sins. O stubborne flesh! O slow nature to serve God, and active to serve the world! O body of death that keepest the spirit under the law of sinne! how quick thou art still within me! And

And how ashamed and sorrowfull am I, that after so many benefits of God and such a long prentiship in the schoole of his word and spirit, there remaines yet in me so much of my natural corruption?

But this shame and sorrow is unto me a matter of hope, and I beginne to rise againe because I am beaten down. For did I not belong to God, and did I not love him, I should have no displeasure to have offended him. And had he not loved me first, I should not

love him. Why then ſhould I deprive my ſelfe of the table of the Lord as unworthy? It is becauſe I am unworthy that I muſt come neere, that I may become worthy. If none could receive the body and blood of the Lord worthily but ſuch as are worthy, there would be no worthy receiving. But thoſe are worthy receivers that acknowledge their unworthines, and lament it, and finding no worthineſs at home, come with hunger and thirſt after righteouſnes

to

to seeke worthinesse in this holy table.

In the parable, he is pleased to invite to his table the lame and the maimed, to shew that the abundance of his grace is moved by the lowest case of our infirmity: Because I have no righteousnes I have the more need to goe to him that hath righteousnes to spare, and doth without sparing bestow it on them that begge it at his hands. To what end had Christ suffered if we were righteous? Could he have dyed for our sins

if we had none? And was it not to all penitent ſinners in the perſons of his Apoſtles that he ſayd when he gave this holy Cup, *Drink ye all of this, for this is my blood of the new teſtament, which is ſhed for many, for the remiſſion of ſinnes? Matth.* 26. 27. & 28.

It is true that the ſinner cannot ſubſiſt before the moſt holy God. *Who ſhall ſtand when he appeareth?* ſaith Malachi. Mal. 3. 2. But there he ſpeaks of ſtanding before the throne of his juſtice. 'Tis not there that I muſt now

appeare. I am invited to the throne of his grace. I am called to the feaſt of the riches of his mercy. Where being once arayed with the nuptial garments of the merits of my Saviour the Sonne of God, I ſhall not feare to appeare before the juſtice of his father. *Come unto me* (ſaith he) *all ye that labour and are heavy laden, and I will eaſe you. Matth.* 11. 28. O precious invitation! And who is he that invites us ſo? the ſame that *hath borne our griefes and carried*

our sorrowes, and on whom the Lord *layd the iniquity of us all. Isa.* 53. 4. So he easeth us, Himselfe carrieth our burden.

We then that labour and are heavy laden. we whose conscience is groaning under the burden of our sins, Let us goe to him and boldly unloade our burden upon him. He requires it, He calls us to it. There is no burden too heavy for his divine strength. There is no offence so great, but is overcome by the greatness of his love.

love. Let us goe confidently to him. He is the relieſe of the diſtreſſed, the reſt of the weary, the deliverer of the captive, the Advocate of repenting offenders, for whom he obtaineth abſolution from his Father, preſenting them to him clad all over with his owne righteouſneſs. Let us, *O let us come boldly unto the throne of grace, that we may obtaine mercy and find grace to help in time of need. Heb. 4. 16.*

Let me feede now the eyes of my faith with

with the cheere that I am invited unto, before I come neerer. I see but one dish upon this table, which is *the Lambe of God that takes away the sins of the world*. But that onely dish comprehends all the plenty and all the variety of the dainties of Gods house. Here I find before all things a remedy to all my diseases, the remission of my sins according to the riches of his grace; for the blood of Jesus Christ cleanseth us from all sinne. 1 Iohn 1. 7. And my sins being pardon-

pardoned and my ſoule juſtified, how much grace, how much glory followeth! God becomes my father, his beloved ſonne becomes my brother, his Spirit becomes my life, his kingdome becomes mine heritage: And God gives me now in his table the pledges and earneſt of that eternal feaſt, where Chriſt hath prepared a place for me in his heavenly glory. Already in the table of this holy Sacrament he feedes me with the ſame meat and the ſame drink

that

that I ſhall be feaſted with for ever in heaven. Here the Sonne of God receiveth me for his Spouſe, and makes me one fleſh with him, for by giving me his body, he incorporateth himſelfe with me by faith. So that he and I are no more two, but one fleſh. O dear, O precious feaſt, where my God himſelfe is my food, where *I taſte how the Lord is gracious*! 1 *Pet* 2 3. O life of my ſoule! O ſweet foretaſte of the fatnes of Gods houſe and the rivers of his pleaſures! Bleſſed

blessed am I if I can relish the goodnes of the Lord, more blessed if I can expresse it by my thankfulnes.

Now this is the thing, O my soule, which thou must seriously looke to. Thou hast bin considering what goods are given thee at the Lords table. But hast thou considered what duties are required of thee by this holy Communion? Looke to thy selfe, and presume not to come to receive the benefits, not being disposed to render the duties. Here Christ

Christ gives himselfe to me, But it is upon condition that I shall give my selfe to him. He gives me his body and blood to be received by faith, but it must be a *faith that purifies the heart, and is working by love. Act.* 15. 9. *Gal.* 5. 6. Else it is no faith but presumption. He gives me his body and blood for my food, but it is that I may be renewed to a better life. He grafteth me upon himselfe, but it is that I may beare fruit answerable to the tree that beareth me.

I

I am the vine (saith he) *and you are the branches, he that abideth in me and I in him, the same brings forth much fruit. Iohn* 15.5. He makes me one body with him, but it is that I may live with his life and follow his example. I come to embrace the benefit of his sufferings: But his Apostle Peter teacheth me, that *Christ hath suffered for us, leaving us an example, that we should follow his steps; Who did no sinne, neither was guile found in his mouth.* 1 *Pet* 2 21. Christ feedes me, and his

his other members with me, with the same bread, the bread of his table, that we may be all one body whereof himselfe is the head. I must then come neere this Sacrament of charity with a mind full of charity. And joining with Christ and his Church with this mystical bond, I must study hereafter to keepe that vnion holy and inviolable by charity unfained. This Sacrament is a seale of my Covenant with God. It obligeth me then to a grateful observation of that high

high Covenant, made with me in the holy Communion. O that I had the eyes of mine underſtanding inlightened and my heart open to apprehend deepely the importance of the Covenant made me in this holy table! O that my fervent affections were ſenſible enough to reſent what obligation this ſeale of his eternal love layeth upon me? That the body and blood of Chriſt here given me are the price of my redemption. And that being redeemed by ſuch

a,

a great price, I am no more mine owne, but Christs, that purchased me to have my service, Then before I receive this body and blood, I must thus cast my reckoning; I am going to take the price which the Sonne of God hath payd to buy me. So when I receive that payment, I must at the same time deliver to him that which he hath bought, and wholy resigne my selfe to him by a sincere love and obedience. Without that the bargain will not hold, and the Covenant

nant is null. For to think to posſeſſe the price that he payed to buy me, and not deliver to him what he bought, that would be keeping the cloath and the money: that would be affronting the Lord Jeſus, and provoking him to keepe his body and blood to himſelf, ſince we will not give him our bodies and our ſpirits in exchange. Can I find in my heart to take ſo much of him, and deny him ſo ſmall a thing? And ſhall I not be moved *by the com-*

compassions of God to present my body a living sacrifice, holy, acceptable unto him which is my reasonable service? Rom. 12. 1.

It is my reasonable service indeed to sacrifice my selfe to him that sacrificed himself for me. And since he gives me the incense of his merit, it is my bounden duty to bring to it the fire of my love, to send up to heaven the sweet savour of zeale and praises and of a holy conversation. Since Christ is dead for me, it is my duty to dye for him,

him, killing within me that Old Man of sinne who hath bin the cause of the death of my Saviour; He loved me when I was by nature his enemie; I will then learne of him to love mine enemies. He hath forgiven me a debt of ten thousand talents, I must forgive a hundreth pence to my fellow servants. Yea, as God forgiveth me offenses without number, so I must to my neighbours. He hath bin obedient to his father even to the death of the Crosse, I must also obey him in

in the hardeſt things, though it were to reſiſt unto blood, I take Chriſt in his table for my Saviour, I muſt take him at the ſame time for my Lord and the pattern for my imitation.

Being thus diſpoſed I will make bold to come neere his holy Table. My ſoule rejoyce thou in the Lord, Take hold of his ſalvation, Take hold of himſelfe, Get life in his death, and health in his wounds. *O taſt and ſee that the Lord is good, Bleſſed is the man that truſteth*

truſteth in him. Pſ. 34 8. The Lord Jeſus hath made an exchange with me. He hath taken my ſins npon himſelf, and put his righteouſneſs upon me. He hath made my peace with God. He hath given me the inheritance of the Saints in the light. Jeſus himſelf is mine inheritance; He is my food, my life, and my joy. To him then I am going with a fervent zeal both to take him, and give my ſelf to him. I am my beloveds and my beloved is mine. I will take him, and will

not let him go. Neither life nor death ſhall ſeparate me from him.

A PRAYER before the *Holy Communion.*

MY moſt gracious God, who haſt ſo loved me as to give thy dear onely Sonne, and deliver him over to the bitter death of the croſſe to make propitiation for my ſinnes, the pledges and aſſurances where of thou giveſt

giveſt me in thy holy Table. My minde is ſwallowed in the admiration of thy bounty, and loſeth it ſelfe in the boundleſs and bottomleſs Ocean of thy compaſſions; and together I am beaten down with a deepe confuſion and griefe, when I conſider how unworthy I have made my ſelfe of thy great love, and how I have provoked thy Iuſtice: O Lord hadſt thou borne thy ſelfe towards me as a Iudge, and hadſt thou called me to account how I have ob-

ſerved thy commandements, and what profit I have made of the talent of thy graces? inſtead of being invited at this time to be partaker of thy Sonnes body and blood, I ſhould have been caſt long ago into outer darkneſſe, where there is wailing and gnaſhing of teeth, for I have grievouſly offended againſt thy lawes and abuſed thy benefits. I have not been zealous in the duties of thy ſervice, nor diligent in good workes, nor weaned from the love of

of the world, nor feruent in thy love, which requireth the whole heart and ſoule.

But, O my God, thou haſt lookt upon my guilty condition through the merit of thy Sonne, and therefore not with an eye of a Judge but of a tender hearted Father. Like as a father pittieth his children, ſo the Lord pittieth them that feare him. Thou art mercifull and gracious, O Lord, ſlow to anger and plenteous in mercy. Thou haſt not dealt with me after my

ſins, nor rewarded me according to mine iniquities. For as the heaven is high above the earth, ſo great is thy mercy towards me thy ſinfull ſervant. *Pſ.* 103.

Wherefore, O Lord, though I have never ſo great reaſon to grieve for my ſinnes, I have more reaſon yet to rejoyce at thy love.

O how great is thy mercy! How wonderfull is thy love, which inſtead of turning away from me, becauſe I turned away from thee, was pleaſed to runne after

after me, and bring me home when I was loſt. What an infinite height of bounty, that thou didſt pitty me, not only becauſe I was miſerable, but becauſe I was guilty, and to have made me of a ſubject of thy wrath a motive for thy compaſſions!

O my God, when I behold upon thy holy table the ſacred memorial of the death of my Saviour, and ſee with the eyes of faith his body and his blood, which are the ſinne-offering whereby my

peace was made with thee; Then say I with humble and hearty thankfulnes, joined with a deepe amazement. Who am I Lord that thy beloved Sonne, one God with thee blessed for evermore, should so debase himself for me, as to suffer that I should not suffer, and undergoe the vilest reproach, and the bitterest death of all, to give me his riches, his glory, his kingdome, and, which is more then all, himselfe? That entring into the agonies of his death,

he

he would make a declaration of his laſt will whereby he leaveth me the legacy of his moſt holy body and blood, and the benefit of his meritorious death. That he would invite me by his gracious command to come and take poſſeſſion of it, and encourage me to come neere by the inward aſſurances of faith, that my reconciliation is made with thee by the merit of his obedience. How excellent is thy loving kindnes O God! therefore the children of men put their truſt

in the ſhadow of thy wings, They ſhall be abundantly ſatisfyed with the fatnes of thy houſe, and thou ſhall make them drinke of the river of thy pleaſures. *Pſal.* 36. 7.

Now, my God, as the greatneſs of thy bounty to me is infinitely above mine unworthineſs, it is as much above my capacity. And what ſhall I doe to receive ſuch high benefits worthily? O Lord I might well be in great perplexity upon that point, if the worthineſs of the communi-

cants

cants was neceſſary for a worthy receiving of thy Sonnes body and blood, Nay it is for a remedy to their unworthineſs that they are called by thee to this ſacred feaſt. It is becauſe I am unworthy, It is becauſe I am ſinful that I prepare my ſelfe to come to thy table. It is becauſe I have provoked thy juſtice that I have now recourſe unto the throne of thy grace. It is becauſe I am deſtitute of righteouſneſs that I come to ſeeke it in the merit of thy Sonne.

Yet

Yet, Lord, becauſe none can be a real and ſpiritual gueſt at thy holy table without the wedding garment and due preparation; I beſeech thee, my God, to make thy grace complete in me, give me a ſerious repentance of my ſins, and that ſacrifice acceptable unto thee of a broken and a contrite heart. Give me a true faith in thy mercy by the merit of thy Sonne. Cover me with the imputation of his righteouſneſſe, that nuptial robe requiſite to ſit at thy table

in

in thy kingdome, of which this holy Communion is the earneſt and the foretaſte. Give me a holy appetite of thy grace, that hunger and thirſt after righteouſneſſe, a feeling acknowledgement of thy bounty, the joy of my ſalvation, the ſweet aſſurances of thy love.

And ſince our communion with thee is the common bond of the communion of Saints, Give me, O Lord, a ſincere charity, whereby I may be one with thee my head, and with all thy redeemed my fellow

fellow-members, and whereby I may have peace with all men. Enable me to ſhew that I love thee by loving my neighbours and doing them good for thy ſake who doſt me ſo much good. As thou forgiveſt me, give me grace to forgive.

Lord I come to receive the Sacrament of thy Covenant. Grant that I may now renew it, conſecrating to thee with a free heart this body and ſoule which thou haſt redeemed. As I live from thee in my nature, and by thee through

through redemption, and in thee through regeneration, grant me alſo to live onely for thee, and glorifie thee in my body and in my Spirit which are thine. Unto thee, O Lord, I humbly preſent them. O take thou ſuch an abſolute poſſeſſion of them that nothing but thy ſelfe live in me. That I be now filled with thy grace, and for ever ſerve to thy glory. Amen

A Shorter Prayer to uſe a little before the Communion.

O Lord Jeſu, who calleſt me to thy Table, be pleaſed to meet me, and bring me to it thy ſelfe. Give me the two wings of faith and love to raiſe my heart to thee.

O Sonne of God, who haſt given thy ſelfe for me, and doſt at this time give thy ſelfe to me, open thou my heart to receive thee, give me holy affections to entertaine

tain thee. That with a confidence tempered with humility and a joy full of holy trembling, I receive this high myſtery of my ſaluation, yea, that I enjoy thine owne ſelfe really and truly.

O thou that wouldſt be conceived in the Virgins wombe, be conceived againe in my heart, that hereafter I may live with thy life.

O thou that wouldſt die for me, make me now feele the efficacy of thy death in the comfort of my ſoule and the mortification of my ſinfull affections. O

O thou that art riſen from the dead, and aſcended to heaven, worke a reſurrection of holines in my heart, and a lively faith to aſcend to heaven after thee. There to embrace thee, and hold thee, while I take with my hand the outward elements of bread and wine. O bread of life come feede my ſoule. O holy Ghoſt give me the true taſte of theſe great mercies. And for the fruits of thy bounty let me ever returne the fruits of my love and thankfulneſs.

Thanks-

Thanksgiving after the holy Communion.

MY God, moſt gracious Father, who haſt this day given me the pledges of my ſalvation & the earneſt of eternal life; My God, who haſt fed me with the body and blood of thy ſonne, and haſt quickened me with the merit of his obedience applied to my heart through faith; I am full with thy bounty: My ſoule is ſatisfied as with marrow and fatneſs, and my mouth praiſeth thee with joyful lips. My ſoule hath been thirſty after thee as a thirſty land, and thou haſt made it a watered garden. Pſal. 63. 5. Pſal. 143 6. Iſa. 58. 11. I have preſented unto thee my bruiſed heart, and thou haſt made

made it whole with thy sweeteſt comforts. I came unto thee poore and hungry after thy grace, and I returne rich and full with the bread deſcended from heaven. O the treaſures of thy mercy which paſſeth all underſtanding! Thou haſt given me thy Sonne. Thou haſt given me thine owne ſelfe. The Lord is the portion of mine inheritance, and of my cup, thou maintaineſt my lot. The lines are fallen unto me in pleaſant places, yea, I have a goodly heritage. Therefore my heart is glad, and my glory rejoyceth, My fleſh alſo ſhall reſt in hope. Pſal. 16. 5.

O that I had the tongue of Angels, to give thee glory in the higheſt, for the peace which thou makeſt on earth, with the men honored with thy good will! Let thy redeem-

redeemed people glorifie thee. Let all thy workes magnifie thee. Let my foule be delivered by thine eternal compassions, comforted by thy love, and already blessed in heavenly places in the person of Christ my head, love thee, praise thee, magnifie thee, and consecrate her selfe unto thee, who hast bestowed thy Sonne upon me. I heartily desire O my God, to set up thy kingdome in my heart, to subject all my affections and imaginations unto thee alone, to have no will but thy will, to know no interest but thy glory, to place all my felicity in walking before thee unto all pleasing.

But, O my God, I live yet in the flesh. The flesh is infirme, Satan is crafty and vigilant to seduce me; And the world is contrary, whether

ther he persecute me, or smile upon me. My zeale may take a flight to thee, but hath not the wing strong enough to keep me up in that height. And after I am raised up to heaven, I am prone to fall down againe to the ground. Wherefore, O Lord, be pleased to sustaine me with thy vertue from above. And as after sending of thy Sonne thou didst send thy Spirit to thy Church, So now after thou hast given me thy Sonne this day, O give me also the vertue of thy good Spirit.

Yea come, holy Ghost, make my heart thy dwelling place. Sanctifie me to thy selfe, mortifie my sinfull affections. Fill me with faith, charity, meekeness and all Christian vertues. Preserve me against the seductions of the world. Endue me with strength

ſtrength againſt all the fiery darts of the wicked.

Be my counſellour in my perplexities, My comforter in my troubles, and my guide in all my wayes.

My God, who haſt fed me this day in the hope of a better life ſpiritual and eternal, Give me grace to begin it already. O enable me to live in earth as they live in heaven, as much as my temporal condition is capable of it, advancing in thy knowledge, loving thee, praiſing thee and obeying thee with all my heart, with all my ſoule, with all my ſtrength, and with all my underſtanding. Suffer me not to love the world, nor the things that are in the world, but let my heart be where my treaſure is. 1. Ioh. 3. Mar. 6.

And after I have fought the

the good fight, and kept the faith, be pleased to give me the crowne incorruptible of life. Let me finally possesse to the full thy beloved Sonne that loved me and gave himselfe for me. Let me once enjoy that fulnes of joy that lyeth in thy presence, and those pleasures for evermore that are at thy right hand, Where I may find mine eternal delight in praising thee eternally, for thine eternal love in thy Sonne Iesus Christ.

To whom with thee and the holy Ghost be glory for evermore. Amen.

FINIS.